

FIRST YEAR

TEXTBOOK



PENTATEUCH

First Five Books of the Bible

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Portland, Maine, USA

Pentateuch

First Five Books of the Bible

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INTRODUCTION

The Old Testament Bookshelf

The word “testament” means “will” or “covenant.” The term “Old Testament”, therefore, refers to God’s covenant or promise-law to bless mankind through the Jewish nation. It has also come to refer to the *writings* about the Old Covenant, although, strictly speaking, these ancient books are the Old Covenant *Scriptures*.

The Scriptures of the Old Testament record the story of God’s chosen people, Israel, and their relationship to His covenant to bless all nations through them.

The Books of Law

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

The Books of History

Esther
Nehemiah
Ezra
2 Chronicles
1 Chronicles
2 Kings
1 Kings
2 Samuel
1 Samuel
Ruth
Judges
Joshua

The Books of Poetry The Books of Major Prophets

Song of Solomon
Ecclesiastes
Proverbs
Psalms
Job

Daniel
Ezekiel
Lamentations
Jeremiah
Isaiah

The Books of Minor Prophets

Malachi
Zechariah
Haggai
Zephaniah
Habakkuk
Micah
Jonah
Obadiah
Amos
Joel
Hosea

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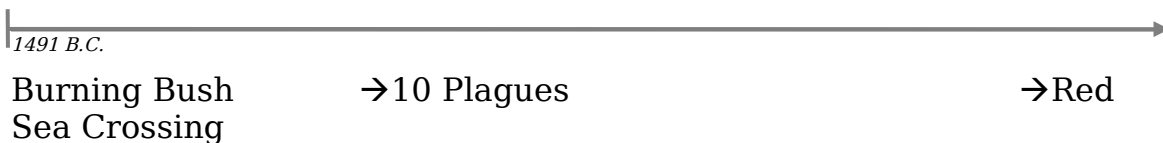
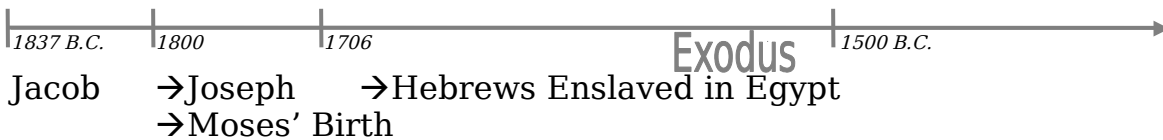
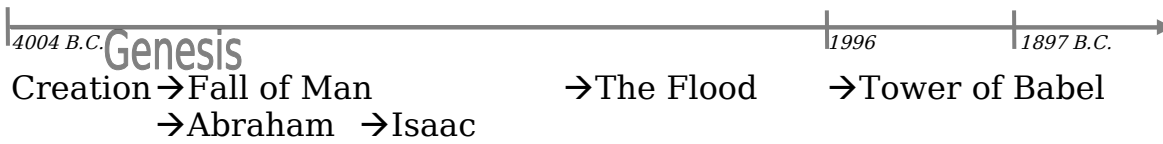
The Books of Law

The Pentateuch

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

The five books of the Law (Jewish name: *Torah*) are also called “the Pentateuch” (a Greek name) which means “five scrolls.” At least some of this literature if not all was written by Moses (Luke 24:27; John 5:46). These books describe the creation of the world, God’s call to the Hebrews to be His special people, their captivity and release from Egypt, the laws which guided them on their way to the Promised Land and how God blessed the people when they obeyed and disciplined them when they disobeyed.

Pentateuch Timeline



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10 Commandments → 40 Years in Wilderness → Joshua Replaces Moses

NOTE: All dates are general approximations.

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I. See the Whole Picture

A superficial reading of the Bible shows it to be a collection of sixty-six books written during a period of about 1600 years by about forty different authors, among who were kings, prophets, priests, a shepherd, and fishermen. It *appears* to be a library rather than one book. A closer look at the Bible reveals it to be a unified work.

Through the many stories and varied subject matter of the Scriptures runs one outstanding and predominant theme—THE REDEMPTION OF MANKIND THROUGH A DIVINELY APPOINTED SAVIOR (and this is evidence to the fact that all the authors were under the direction of one Author—The Holy Ghost.) This unity of the Scriptures is a stark contrast compared to the Islamic Koran, which consists of a collection of 114 unrelated chapters organized according to their length (with the exception of Sura i.).

The story of Redemption is a dramatic story, and not dead, boring, hastily combined pieces of literature. The Pentateuch sets the scene and palette for the entire picture of Biblical revelation.

(Gen. 3:15; 6:18; Ex. 12:13; Lev. 1:5; Num. 19:1-10; Deut. 1:8; Luke 24:27)

II. General Details

Pentateuch means “5 Scrolls” and is the Greek name given to the first five books of the Bible by the translators. These 5 books are known by the Jews as “The Torah” which means *The Law*. The Pentateuch is part of the Old Testament. ‘Testament’ means *will* or *covenant*. This covenant was one of shadows and promises of better things to come. (Hebrews 8:6-13)

Hebrews 12:24—*And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

At least some of the Pentateuch if not all was written by Moses and the Pentateuch is without question Divinely inspired Scripture. The Pentateuch’s authenticity¹ is attested by the most indisputable evidence, and it is cited as an inspired record thirty-three times in the course of the Scriptures.²

III. A Description of each book of the Pentateuch

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GENESIS is the book of origins—of the beginning of life, and of ruin through sin. Its first phrase “in the beginning God created” is in striking contrast to its last phrase “in a coffin in Egypt.”

EXODUS is the book of Redemption—the first need of a ruined race.

LEVITICUS is the book of worship and communion, which is the proper exercise of the redeemed.

NUMBERS speaks of the experiences of a pilgrim people passing through a hostile scene to a promised inheritance.

DEUTERONOMY is retrospective and prospective. It is a book of instruction for the redeemed about to enter into their inheritance. (*Retrospective* - relating to things of the past. *Prospective* - relating to things of the future.) ‘Remember’ is the key word.

IV. Authorship of the Pentateuch

The author of the Pentateuch is nowhere designated in the collection itself. The testimony of the Bible, however, is that Moses was the author of the majority of the Pentateuch.

1. Passages Confirming this Conclusion

| | |
|------------------------------------|--------------------------------------|
| Ex. 17:14 | <i>Moses, Write this...in a book</i> |
| John 1:45 | <i>Moses...did write</i> |
| John 5:46 | <i>Moses...he wrote of Me</i> |
| Mark 12:26; 2 Chr. 25:4; Neh. 13:1 | <i>book of Moses</i> |

2. EXCEPTION: Deuteronomy 34 almost definitely was not written by Moses.
(REASONING: Concerns his death and what took place following his death.)³

V. Depth of the Pentateuch

The Pentateuch is not merely a record of happenings, but in the Pentateuch we have a true and logical introduction to the entire Bible, and an epitome⁴ of the Divine revelation. The Pentateuch introduces in their embryonic stage such doctrines as:

- The Nature of God *God is the Source of all Things*
 (Gen. 1:1)
- The Nature of Man *Man is Sinful* (Gen. 3:6; 4:8)

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- The Nature of Satan *Satan is a Liar* (Gen. 3:4)
- The Nature of Sin *Sin brings Death* (Gen. 2:17)
- The Nature of Salvation *Salvation through the Cross* (Num. 21:4-9)

VI. Historical Precedence

Babylonian and Assyrian monuments contain records bearing a grotesque resemblance to the majestic account of Creation and of The Flood. Dennis Bratcher of CRI has observed, “...*there are simply too many similarities between the accounts to deny any relationship between the accounts.*” This fact confirms rather than invalidates Divine inspiration of the Mosaic account. Some tradition of creation and the Flood would inevitably be handed down in the ancient cradle of the human race. Such tradition, following the order of all *tradition*, would take on grotesque and mythological features over time, and these abound in the Babylonian records.

An example of such a tradition that has survived the ages is the Enuma Elish (“When on High”). The Enuma Elish is seven Babylonian clay tablets uncovered in Nineveh (Mosul, Iraq) by Henry Layard in 1849. The Enuma Elish has about a thousand lines and is recorded in Old Babylonian on seven clay tablets, each holding between 115 and 170 lines of text. The tablets give us a good look at the Babylonian world view centered on their patron false god, Marduk. These tablets date back to 7th or 8th century BC but the story contained in it may date as far back as the 12th or even the 14th century BC.

Creation Accounts Comparison

| GENESIS ACCOUNT | ENUMA ELISH ⁵ |
|--|--|
| God is seen as the ultimate source of power; transcends creation | Magic incantations are ultimate source of power; the gods are subject to nature. III. 101; IV. 1-26,91 ⁶ |
| Organized synopsis of creation; systematically includes general realms of nature. | Does not include creation of vegetation, animals or light -the existence of these is assumed. Moon and stars created but not sun. V.2-22 |
| PURPOSE: Praise to God as Lord of Creation; acknowledging Him as such. A tribute to God’s sovereignty. | PURPOSE: Hymn of praise to Marduk as champion and mightiest of the gods. Creation is incidental. VI. 100ff |
| Begins before things as we know them existed. As God created, He | Begins before heaven and earth were <u>named</u> ; cannot imagine time |

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| | |
|--|--|
| gave names. | before they existed. I. 1-2 |
| Starts with a primeval deep. 1:2 Hebrew: <i>tehom</i> | Starts with the deep – fresh water (Apsu) and salt water (Tiamat – cognate of <u>tehom</u>). I. 3-4 |
| Creation given time sequence; set in blocks of days. | No chronological structure of days. |
| Creation by speech. | Creation from formerly existing matter. IV. 137-140; VI. 33 |
| Waters separated above and below by firmament. | Corpse of Tiamat divided in two and set up as waters above and below. IV. 137-140 |
| Man created to rule creation. | Man created to do the service of the gods so the gods would not have to work so hard. VI. 8, 34 |
| Man created from the soil. | Man created from the blood of slain hero. (kingu). VI. 33 |

It is possible these tablets are older than any copies of Scripture that we have, but this does not mean they are a more reliable record just because they are older. Of necessity, the first task of inspiration would be to supplant the often absurd and childish traditions of men with a revelation of the **true history** (the Pentateuch), and such history we find in words of matchless grandeur, and in an order which, rightly understood, is absolutely scientific.

Section 1: Genesis

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Purpose/Theme:

Genesis records the creation of the world and of the Jewish nation.

Key Verses:

- 1:31
- 12:1-3

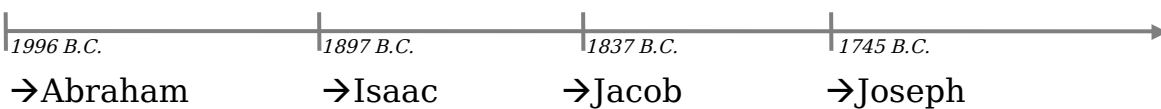
Main People:

Adam & Eve, Noah, Abraham, Isaac, Jacob, Joseph

Brief Outline:

- ☐ The creation of the world (1,2)
- ☐ Sin in the world (3,4)
- ☐ Noah and the Flood (5-9)
- ☐ The beginning of the nations and languages (10,11)
- ☐ Abraham's family: God's people in the land God gave them (12-38)
- ☐ Joseph: God's people going to Egypt (39-50)

When it Happened:



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Introduction to Genesis

A. Genesis is the foundation for all following Scriptures.

The book of Genesis provides an essential **foundation** for the remainder of the Pentateuch and all subsequent Biblical revelation. Although accounts of 'Creation', 'The Flood', and the 'Tower of Babel' can be found throughout the ancient civilizations, it is the only trustworthy and mature record concerning the beginnings of the universe, humankind, marriage, sin, cities, languages, nations, Israel, and the purpose of God in all of these things.

The title of this book given to it in the Greek Septuagint means '*creation*' or '*generation*' and the Jews refer to Genesis as "Bereshith" meaning '*in the beginning.*'

B. Special Features:

It was the first book of the Bible written (with the possible exception of Job). The history of Genesis spans a much longer period of time than the rest of the Bible.

It reveals that the material universe is distinctly God's work and not some independent process. (Fifty times in chapters one and two are found verbs expressing what God **did**—God *made, saw, said, formed*)

Genesis is the book of firsts: recording the first marriage, first family, first birth, first sin, first murder, first polygamist, first musical instruments, and the first promise of redemption. The covenant made to Abraham in 12:1-3 is central to all Scripture.

Genesis alone explains the origin of the twelve tribes of Israel. Genesis reveals how the descendants of Abraham ended up in Egypt for 430 years and thus sets the stage for the Exodus, the central redemption event of the Old Testament.

C. New Testament Fulfillment:

Genesis reveals the prophetic history of redemption and a Redeemer as coming through the seed of the woman (3:15), the line of Seth (4:25,26), the line of Shem (9:26,27), and through the seed of Abraham (12:3.) The New Testament applies Genesis 12:3 directly to God's provision of redemption in Jesus Christ (Galatians 3:16,29.)

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Numerous persons and events from Genesis are mentioned in the New Testament in relation to:

- Faith and Righteousness (Romans 4; Hebrews 11:1-22)
- God's Judgment (Luke 16:26-29,32; II Peter 3:5; Jude 7, 11a)
- The Person of Jesus Christ (Matthew 1:1; John 8:58; Hebrews 7)

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Names and Definitions in Genesis

Alphabetically Arranged with Reference Where First Mentioned

| | | |
|-------------|-------|---|
| Abel | 4:2 | vanity; breath; vapor |
| Abram/ | 11:26 | high father |
| Abraham | 17:5 | father of a great multitude |
| Adam | 2:15 | earthy; red |
| Benjamin | 35:18 | son of the right hand |
| Cain | 4:1 | possession, or possessed |
| Eliezer | 15:2 | help, or court, of my God; God is help |
| Enoch | 4:17 | dedicated; disciplined; teacher |
| Ephraim | 41:52 | fruitful; increasing |
| Esau | 25:25 | he that acts or finishes; hairy |
| Eve | 3:20 | life; life giving |
| Hagar | 16:1 | flight; stranger |
| Ham | 5:32 | hot; sun burnt |
| Isaac | 17:9 | laughter |
| Ishmael | 16:11 | whom God hears; God that hears |
| Jacob | 25:26 | supplanter (one that replaces by treachery); follow after |
| Japheth | 5:32 | enlarged; fair; persuading; the extender |
| Joseph | 30:24 | increase; addition |
| Judah | 29:35 | the praise of the Lord; confession |
| Laban | 24:29 | white; shining; glorious; gentle; brittle |
| Lamech | 4:18 | poor; made low |
| Leah | 29:16 | weary; tired |
| Lot | 11:27 | lotan; wrapped up; hidden; covered; myrrh; rosin |
| Manasseh | 41:51 | forgetfulness; he that is forgotten; causing to forget |
| Melchizedek | 14:18 | king of justice, righteousness, peace |
| Methuselah | 5:21 | he has sent his death; man of a dart |
| Nimrod | 10:8 | rebellion; or the valiant; fixed |
| Noah | 5:29 | rest; consolation; repose; comfort |
| Pharaoh | 37:36 | king; (corresponding to "Ph-ra" <i>the sun</i>) |
| Potiphar | 37:36 | belonging to the sun |
| Rachel | 29:6 | ewe; sheep |
| Rebekah | 22:23 | ensnarer; a noose; flatterer; fat; fattened; a quarrel appeased |
| Reuben | 29:32 | who sees the son; the vision of the son; behold a son |
| Sarai | 11:29 | my lady; my princess |
| /Sarah | 17:15 | lady; princess; princess of the multitude |
| Seth | 4:25 | put; who puts; fixed; compensation |
| Shem | 5:32 | name; renown |

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Terah 11:24
station; wanderer

to breathe; scent; blow; turning; duration;

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I. God (Before Man) 1:1-25

A. God is eternally existent *In the beginning God*

The Bible never attempts to *prove* the existence of God, but merely accepts His eternal existence as a foregone conclusion. God is eternally existent and preceded all matter and persons. (Deut. 32:40; 33:27; Job 36:26; Psalm 9:7; Isa. 57:15; Rev. 1:8)

Hebrews 11:6—...*he that cometh to God must **believe that he is**, and that he is a rewarder of them that diligently seek him.*

The foundation of Christianity is faith. In the fullness of time, this faith can be confirmed by observable facts. Although filled with scientifically accurate material, the intent of Scripture is not to give a world history or a scientific exegesis of all things natural. Only the first two chapters are devoted to a synopsis of creation and it promptly proceeds to the main course—God's dealings with man and specifically, the Hebrew people. All the books of the Old Testament concern themselves with this thought.

As both Creationism and Evolution require *faith*, It would seem the only necessity for the idea of evolution is to create a situation where man can be independent of God and free to establish his own rules of life. Evolution is the religion of the atheist. To believe in the religion of evolution is to be anti-God in that it is in stark contrast to the record of Scripture, God's Holy Word.

B. God is the Creator of all things

God - "Elohim" supreme God; superlative; creative glory (found in 180 verses in Genesis; 2,249 verses in the O.T.) Gen. 6:7; Isa. 43:15; John 1:3; Heb. 1:10; I Peter 4:19

1. All things have their beginning and source in God. Even Lucifer was created by God and had his beginning in God. As a beautiful angelic being on whom God bestowed great privilege, Lucifer rebelled against the order of God and fell into the condemnation of the devil. (Isaiah 14:12; I Timothy 3:6; Gen. 3:1)

In any sense, God did **not** author evil, but in His desire to have a creation that out of its own free-will *chose* to serve Him, He provided the *freedom of choice*. Good & evil are not created items, but *descriptions* of the choices of the will. In absolutely no way can we attribute evil to God.

Before God there was nothing and without God there is nothing. (Gen. 1:1; John 1:1-3) Only God can create something out of nothing.

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| The 7 Days of Creation | | |
|------------------------|---------|--|
| Day 1 | 1:3-5 | Created the light and divided the light from the darkness. |
| Day 2 | 1:6-8 | Created the firmament and called it heaven. |
| Day 3 | 1:9-13 | Caused dry land to appear with grass & trees, & named waters seas. |
| Day 4 | 1:14-19 | Created the Sun, moon & stars. |
| Day 5 | 1:20-23 | Created the creatures of the water and birds. |
| Day 6 | 1:24-31 | Created beasts, creeping things and man. |
| Day 7 | 2:1-3 | God Rested. |

2. Genesis' Record of Creation is God's Record

Do Chapter's 1 & 2 contradict each Other?

The sequential differences of the creative events recorded in chapters one and two have been the topic of much criticism. In chapter one, the purpose of the writer is to give a brief summary of the highlights of creation. In chapter two, the writer is establishing the place of man in this creation while reiterating material already covered in chapter one. **There is no contradiction found here.** It is because the author's purpose changes when chapter two begins, that we see any differences. Again, these differences are still never *contradictory*, but only the details that achieve the specific goal of the Author are reiterated while unnecessary details are left out.

Always keep in mind the ultimate intent of the Old Testament Scriptures. Their intent is not to investigate every scientific detail of the natural world or even to give a complete history of humanity, but is to follow God's dealings with the nation of Israel.

Not every conversation that ever took place is recorded, not every event is remembered, and not even every singular thought of God could possibly have been preserved in the 66 books of the Bible. Details are intentionally left out when they are diversions from the Author's motive and purpose. Only the details that God has determined in His infinite wisdom necessary to the revelation of God's will for man are recorded. When seeking to understand difficult passages, subject Scripture to the light of its intentions,

The Creation and Evolution Models⁷

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| CREATION MODEL | EVOLUTION MODEL |
|---|--|
| By acts of a Creator. | By naturalistic mechanistic processes due to properties inherent in inanimate matter. |
| Creation of basic plant and animal types with characteristics complete in first representatives. | Origin of all living things from a single living source which itself arose from inanimate matter. Origin of each kind from an ancestral form by slow gradual change. |
| Variation and speciation limited within each kind. | Unlimited variation. All forms genetically related. |
| Predictions concerning the fossil record based on both models: | |
| Sudden appearance in great variety of highly complex forms. | Gradual change of simple forms into more and more complex forms. |
| Sudden appearance of each created type with characteristics complete. | Transitional series linking all categories. |
| Sharp boundaries separating major taxonomic groups. No transitional forms between <i>higher</i> categories. | No systematic gaps. |

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Scripture bases its authenticity and authority on the fact of Divine inspiration. The Divine inspiration of Scripture is evidenced by the combination of these proofs:

- 1) **The Preservation of Scripture**—No book has been as fervently fought through the ages and yet it has triumphantly endured.
- 2) **The Accuracy of Scripture**—The claims it makes for itself, God and the function of the natural world and humanity can be tested and observed as true.
- 3) **The Prophecy of Scripture**—The accuracy of its prophetic statements has been found far superior to any other work of prophecy. The Bible is more up to date than this morning's newspaper.
- 4) **The Relevance of Scripture**—Simply put, it works! Its principles can be practically applied and found true.

Evolution claims to base its authenticity on the advancements of scientific thought—that is, the laws of *observable facts*. This scientific thought is constantly changing as understanding of our world changes.

Evolution is not a *science*, however, but is more of a *religion* that requires *faith*. As a theory, it postulates for millions of transitional species that have never been seen. It does not even attempt to answer the question of *origin*, but makes astronomically sized assumptions and moves from there. The only variations of species to be scientifically observed have been **a)** harmful and detrimental **b)** only differences within the species and not the development of new species altogether.

NOTE: Vast amounts of information on this debate can be found all over the internet and in multitudes of published works.⁸

a. The Nature of God

Although God's *existence* is a foregone conclusion, the *nature* of God is extensively detailed in Scripture. All that Christians know and doctrinally claim concerning God is revealed in the pages of the Bible. In the Hebrew Old Testament, there are many *names*⁹ or *titles* referring to God, and each is uniquely descriptive. Much of the nature of God can be understood by a look at these names.

Jehovah (YVWH) —the Covenant Name of God—is the most popular and widely used. It is used in conjunction with different words establishing the correlation of God's promises and God's name. (Heb.

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6:13; 15:3; Ps 83:18; Mark 13:31; Ps. 138:2) The use of *Jehovah* is signaled in the KJV by the use of all capital letters: LORD.

Elohim is perhaps the most comprehensive name of God. It expresses the Trinity and the fullness of the Godhead. It also expresses the creative power and glory of God.

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| VARIOUS O.T. PERSONAL NAMES/TITLES OF GOD | | | |
|--|---------------------------|--|------------------------|
| NAME | REFERENCE | MEANING | KJV |
| Elohim | Gen. 1:1 | plurality in unity; creative power; Godhead fullness | God |
| El | Gen. 14:18 | The Strong One | Most High God |
| Elah, Eloah (<i>Arabic-Allah</i>) | Ezra 4:24; Deut. 32:15-17 | The Worshipful One | God |
| El Elyon | Gen. 40:17; Ps. 18:13 | God Most High | Uppermost, highest |
| El Roi | Gen. 16:13,14 | The Lord that Seeth | Thou God seest me |
| El-Elohe-Israel | Gen. 33:20 | God of Israel | El-ohe-Israel |
| El Olam | Gen. 20:13 | God of Eternity | God |
| El Shaddai | Gen. 17:1; Ex. 6:3 | Almighty, All-Sufficient | The Almighty God |
| Adon-Adonai | Eze. 16:8,30 | Jehovah our Ruler | The Lord our God |
| Jah | Ps. 68:4 | Independent One | Jah |
| Jehovah | Ex. 3:14 | YHWH; Eternal Loving One | I AM |
| Jehovah-Elohim | Zech. 13:9 | Majestic, Omnipotent God | The Lord is my God |
| Jehovah-Hoseenu | Psalms 95:6 | The Lord our Maker | The Lord our Maker |
| Jehovah-Jireh | Genesis 22:14 | The Lord will Provide | Jehovah-Jireh |
| Jehovah-Rophi | Jer. 8:22 | The Lord Physician | Physician |
| Jehovah-Nissi | Ex. 17:15 | The Lord our Banner | Jehovah-Nissi |
| Jehovah M'Kaddesh | Ex. 19:5,6; 23:5 | The Lord doth Sanctify | I the Lord do Sanctify |
| Jehovah-Eloheenu | Ps. 99:5,8,9 | Lord our God | Lord our God |
| Jehovah-Elohay | Judges 6:15; 13:8 | The Lord my God | O my Lord |
| Jehovah-Shalom | Jud. 6:24; Isa. 9:6 | The Lord our Peace | Jehovah-Shalom |
| Jehovah-Tsebaoth | I Sa. 1:3; Jer. 11:20 | The Lord of Hosts | The Lord of Hosts |
| Jehovah-Rohi | Ps. 23:1 | The Lord my Shepherd | Lord is my Shepherd |
| Jehovah-Tsidkenu | Ps. 23:3 | Lord our Righteousness | Lord our Righteousness |
| Jehovah-Makkeh | Ez. 7:9 | The Lord shall Smite Thee | The Lord that smiteth |
| Jehovah-Gmolah | Jeremiah 51:56 | The God of Recompenses | God of Recompense |
| Jehovah-Shammah | Ezekial 48:35 | The Lord is There | The Lord is There |

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| | | | |
|--------------------------|---------------|-----------------|-----------------|
| Shaphat | Genesis 18:25 | Judge/Ruler | Judge |
| Attiq yomin (Aramaic) | Daniel 7:9 | Ancient of Days | Ancient of Days |
| Illaya (Aramaic) | Daniel 7:25 | Most High | Most High |

VII. Adam 1:26-5:28

A. The name Adam means *earthy; red*

Earthy - The Lord formed man out of the dust of the earth. (Gen. 2:7; 3:9; 18:27) Without God man is just *dirt*. It was not until God breathed into man the breath of His life that man became a *living soul*. We are formed from the ground, but God is the **source** of all life. In this lesson we see clearly the futility of humanity without God.

Red is possibly a reference to *red* clay and earth, but also brings our thoughts to *blood*. *The life of the flesh is in the blood...*(Lev. 17:11). More important than the blood that pumped through Adam's veins which was affected by sin is the innocent blood of the *Second Adam* who would come and destroy the power of the serpent. (Gen. 3:15)

B. Placed in the Garden of Eden and commanded to dress and keep it. 2:5,15

Eden - The beautiful paradise that God created was possibly situated somewhere between the Euphrates and Tigris rivers. *A river went out of Eden to water the garden; and from thence it was parted, and became into four heads—Pison, Gihon, Hiddekel, & Euphrates.* (Gen.2:10-14). It is important to note that the Flood may have dramatically rerouted the Euphrates River and the geographic picture we see today may be tremendously different from what was before the torrents of the great deluge.

Dress and Keep - In the garden utopia Adam was not free to lounge 24/7, but was given great responsibility that accompanied his authority (Gen. 1:26). From this passage we may safely conclude that labor and work was not the curse following sin, but merely the sweat, difficulty and futility of it. (Gen. 3:17-19) Also, part of Adam's responsibility was to *keep* the garden, that is, *to protect; guard; preserve* and also includes the idea of performing the part of a *watchman*. There was a serpent operating right under Adam's nose and he didn't even notice until it was too late. We have a great responsibility to take care of and guard the gifts that God gives us. Let us not be slack in our duty, but **watchful**. (I Peter 5:8)

C. Adam and Eve were driven from garden. Gen. 3:22-24

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The commandment was given to Adam. He was not deceived as Eve, but made a willful choice against God's command. (Gen. 2:16,17; I Tim. 2:14)

Characteristics of The Devil Gen. 3:1-5

1. **Subtle**- Vs. 1 Cunning -
Crafty -Artful -Sly
Treacherous -Operating
secretly - Tricky -II Cor.
11:3 disguised himself
2. **Tempter** -Vs. 1
"Said unto the woman"
Tempted the woman when
alone. Matt.4:3
3. **Seducer** -Vs. 1
"Hath God said, he shall not
eat of every tree of the
garden?" Acts 5:3
4. **Deceiver** -Vs. 1
"Ye shall not eat of every
tree" II Cor. 11:3 E hp. 4:14
Rev. 12:9
5. **Liar** -Vs. 4
"Ye shall not surely die" John
8:44
6. **Slanderer** -Vs. 5
"For God doth know" Job 1:9-
11
7. **Thief** -Vs. 6
Matt. 13:19 John 10:10

It was because of his sin that they were driven from the garden and more importantly the close communion Adam enjoyed with God in the garden was lost. Sin separates man from God and brings spiritual and physical death. Adam lived 930 years. He lived to be a contemporary of Lamech, Noah's father. Although that is a long life by today's standard, death was not in God's will. Death is a result of sin

Adam is a figure of Christ. (*a sampler; a pattern*) Rom. 5:14; I Cor. 15:45

| ADAM | CHRIST |
|-------------------------------------|--|
| First Adam | Second Adam I Cor. 15:45 |
| Sin passed upon all men. Ro.5:12-14 | Righteousness afforded to all men. John 3:16 |
| In Adam all die. | In Christ all made alive. I Cor.15:22 |
| Guilt | Justification Ro.3:24 |

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| | |
|--|---|
| The First of God's Creation. | The Firstborn among many brethren. ^{Ro.8:29} |
| Made in the image and likeness of God. | The image of the invisible God. ^{Col.1:15} |

VIII. Noah

5:29-10:7

A. The name *Noah* means *rest*,

Following Adam and Eve's expulsion from Eden, sin grew like leprosy on earth. In his jealousy, Cain murdered his own brother. God judges Cain making him a fugitive, but would not hold others guiltless in taking Cain's life (God set a mark upon Cain). The influence of sin was everywhere and growing every day. We see the degeneration of man (...*every imagination of the thoughts of his* [humanity] *heart was only evil continually*.-6:5) epitomized in 'Lamech I' (4:18-24), a sixth generation descendant of Cain. He not only had two wives, but he murdered two men. It was upon this scene of sin's broad influence in the earth into which Noah was born to 'Lamech II' (an eighth generation descendent of Seth).

Genesis 5:29—*And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.*

Noah was a sign to his generation of a *rest* from the futile toil of sin and of the *salvation* of God. (Ps. 37:7; Jer. 6:16; Heb. 4:9;)

B. Noah's Family

He was the tenth in descent from Adam, in the line of Seth, the son of Lamech and grandson of Methuselah. We hear nothing of Noah until he is 500 years old when he begat three sons, Shem, Ham and Japheth.

C. Noah's Life

Through faith he built an ark to the saving of his household. (I Pt. 3:20; Heb.11:7) During the period of building the ark it is said that he was a righteous man and perfect in his generations (i.e. among his contemporaries), and that he, like Enoch, *walked with God*. (Gen. 6:9; 2 Peter 2:5) He was 600 years old at the Flood and lived 950 years. He lived approximately 2948 BC to 1998 BC.

***Person Number 8 out of 8 People on the Ark Or The 8th
Preacher of Righteousness?***

II Peter 2:5

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And spared not the old world, but saved **Noah the eighth person, a preacher of righteousness**, bringing in the flood upon the world of the ungodly;

I Peter 3:20

... few, that is, eight souls were saved by water. (Genesis 7:1-24)

Adam Clarke's Commentary:

Saved Noah the eighth] Some think that the words should be translated, *Noah the eighth preacher of righteousness*; but it seems most evident, from 1Pe 3:20, that eight persons are here meant, which were the whole that were saved in the ark, viz. Shem, Ham, Japheth, and their three wives, six; Noah's wife seven; and Noah himself the eighth. The form of expression, *ogdoon mwe, Noah the eighth*, i.e. Noah and seven more, is most common in the Greek language.¹⁰

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Chronology of the Flood

| | |
|--|---|
| 1. The making of the ark (6:14) | Seemingly 120 years (6:3) |
| 2. Collection of the animals (7:9) | 7 days before the rain started |
| 3. Fountains of the Deep were Broken Up and Windows of Heaven were Opened (7:11) | Second month, 17 th day in Noah's 600 th year |
| 4. Rain (7:12) | 40 days and 40 nights |
| 5. All the High Hills Covered (7:19) | |
| 6. Water Prevailed Upon the Earth (8:3) | 150 days |
| 7. Water Returned from the Earth (8:3) | 150 days |
| 8. Ark rested upon the mountains of Ararat (8:4) | 7 th month, 17 th day |
| 9. Waters decreased (8:4) | |
| 10. Tops of mountains seen (8:5) | 10 th month, 1 st day |
| 11. Noah waited (8:6) | 7 days |
| 12. Noah sent forth raven and a dove; dove returned (8:7-9) | 7 days |
| 13. Noah waited (8:10) | 7 days |
| 14. Noah sent forth dove again (8:10); dove returned with olive branch (8:11) | 7 days |
| 15. Noah waited (8:6) | 7 days |
| 16. Noah sent dove which did not return (8:12) | 7 days |
| 17. Noah removed covering of the ark; face of the ground was dry (8:13) | 1 st month, 1 st day, Noah's 601 st year |
| 18. Earth dried; Noah left ark (8:14) | 2 nd month, 27 th day |

DIFFERENCES BEFORE AND AFTER THE FLOOD

Was the world different after the flood from how it was before the flood?

CANOPY - One possible difference in the world before the flood was water above the earth. During the second creative day the Bible says God separated the waters above the earth from the waters below the earth. Then God said to let there be an expanse in the midst of the waters and let it divide the waters from the waters, and God called the expanse Heaven.

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This has been interpreted various ways. Some have seen this as referring to a water vapor canopy that enveloped the earth. Such a canopy would have produced a greenhouse effect keeping the climate at a moderate temperature worldwide. This would allow for rich vegetation as well as long life for the inhabitants of the earth.

RAIN CLOUDS – A second school of thought concerning the firmament is that it may have consisted of ordinary rain clouds. This line of thought argues against the idea of a *canopy*, by quoting Psalm 148:4-6. According to this passage, the waters above were still in existence when the Psalmist wrote. Furthermore, the psalm states that they would remain forever by the unalterable decree of God.

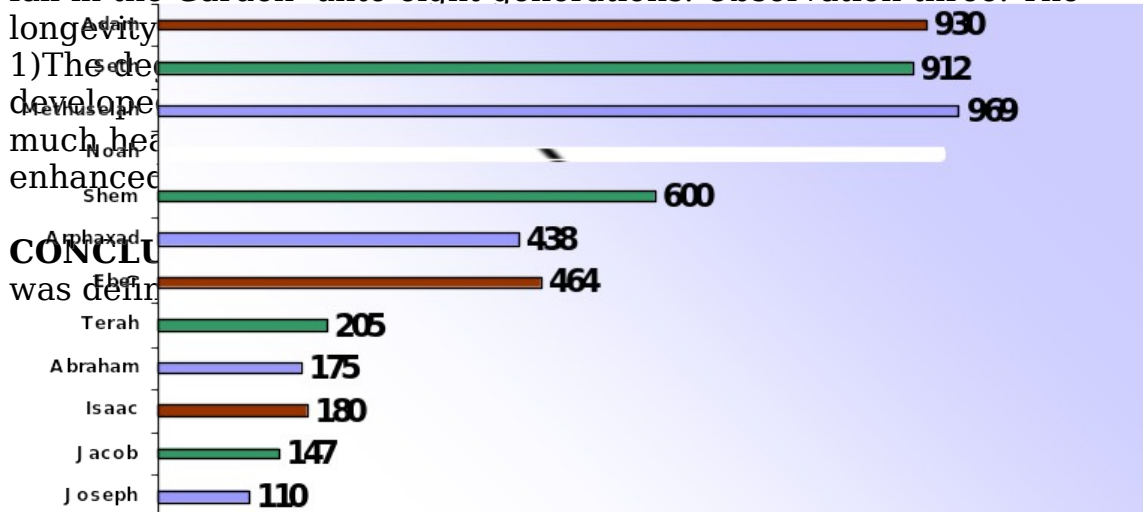
NO RAIN – The Bible possibly teaches that there was no rain before the Flood (Gen. 2:5). *But there went up a mist from the earth, and watered the whole face of the ground.*—2:6. There is no reference of rain having fallen until the time of the deluge. The argument is essentially from the silence of the Bible, for there is no definitive statement in either case, for we merely *assume* that from the time of the creation no change takes place until the Flood.

UNIFORM CLIMATE – The climate before the Flood may have been more uniform than today, that is, not having the same extremes in temperature. The Bible *seems* to indicate that the seasons were established after the flood.—Gen. 8:22.

VEGETARIANS – Scripture possibly teaches that humankind and the animals were not meat eaters until after the Flood. This conclusion may be drawn from Genesis 1:29.

LONGEVITY – Before the Flood, the people lived much longer. This longevity created a scenario where Adam could have rehearsed the story of the ‘beginning’ directly to the ears of his great-great-great-great-great-great grandson, Lamech (Noah’s father). The long lives of these Patriarchs definitely increase the probability of an accurate record of the beginning being preserved through the ages.

Observation two: Adam lived long enough to witness the results of his fall in the Garden unto eight generations. Observation three: The



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JEWISH CALENDAR

| CIVIL | SACRED | APPROXIMATE EQUIVALENT | HEBREW | FESTIVALS | SEASONS & PRODUCTIONS |
|-------|--------|------------------------|---------------------------|--|---|
| 7 | 1 | APRIL | ABIB/NISON 30 days | 1 New Moon 14 The Passover 15-21 Unleavened Bread | Spring rains (Deut. 11:14)/Floods (Josh. 3:15)/ Barley ripe of Jericho |
| 8 | 2 | MAY | ZIV/IYYAR 29 days | 1 New Moon 14 Second Passover | HARVEST: Barley Harvest (Ruth 1:22)/Wheat Harvest/ SUMMER begins/ <i>No rain</i> April to Sept. (I Sam. 12:17) |
| 9 | 3 | JUNE | SIVAN 30 days | 1 New Moon/ 6 Pentecost | |
| 10 | 4 | JULY | TAMMUZ 29 days | 1 New Moon 17 Fast: taking of Jerusalem | HOT SEASON: heat increases |
| 11 | 5 | AUGUST | AB/AV 30 days | 1 New Moon 9 Fast: Jerusalem's destruction | The streams dry up/ heat intense/ vintage (Lev. 26:5) |
| 12 | 6 | SEPTEMBER | ELUL 29 days | 1 New Moon | Heat intense (2 Kings 4:19)/ Grape harvest (Num. 13:23) |
| 1 | 7 | OCTOBER | ETHANIM/TISHRI 30 days | 1 New Year, Day of Blowing of Trumpet, Day of Judgment and Memorial (Lev. 29:1) 10 Day of Atonement (Lev. 16) 15 Booths/ 21 (Lev. 23:24) 22 Solemn Assembly | SEED TIME Former or early rains begin (Joel 2:23) Plowing and sowing begin |
| 2 | 8 | NOVEMBER | BUL/MARCHESRAN 29 days | 1 New Moon | Rain continues Wheat and barley sown |
| 3 | 9 | DECEMBER | CHISLEV 30 days | 1 New Moon 25 Dedication (John 10:22,29) | WINTER: winter begins/snow on mountains |
| 4 | 10 | JANUARY | TEBETH 29 days | 1 New Moon 10 Fast: Siege of Jerusalem | Coldest month Hail and snow (Josh. 10:11) |
| 5 | 11 | FEBRUARY | SHEBAT 30 days | 1 New Moon | Weather gradually warmer |
| 6 | 12 | MARCH | ADAR 29 days | 1 New Moon/ 13 Fast of Esther 14-15 Purim | Thunder and hail frequent Almond tree blossoms |

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| | | | | | |
|-------|----|-------------|-------------------|----------------|-------------------|
| LP YR | 13 | MARCH/APRIL | VEADAR/ADAR SHENI | (same as ADAR) | INTERCALARY MONTH |
|-------|----|-------------|-------------------|----------------|-------------------|

JEWISH CALENDAR NOTES¹¹

- After the EGYPTIAN EXODUS, the first month was changed from BUL/MARCHESRAN to ABIB/NISON.
- A new month commenced with the new moon Nu 10:10; Ps 81:3
- Each new moon was commemorated with feast and sacrifice. Num. 10:10; 28:11; I Sam. 20:5; Ps. 81:3; Isa. 1:14; Hosea 2:11
- The Civil Day was from sun-set one evening to sun-set the next; for "the evening and the morning were the first day."
- NIGHT Watches (Ancient): First till midnight, Middle till 3 a.m., Morning till 6 a.m.
- NIGHT Watches (New Testament) First-Evening-6 to 9 pm/ Second-Midnight-9 to 12 a.m./ Third-12 to 3 a.m./ Fourth-morning-3 to 6 a.m.
- DAY (Ancient) Morning to 10 a.m., Heat of day to 2 p.m., Cool of day to 6 p.m.
- DAY (New Testament) Third Hour-6 to 9 a.m./ Sixth Hour-9 to 12 midday/ Ninth Hour-12 to 3 p.m./ Twelfth Hour-3 to 6 p.m.
- 360 Natural Days to one prophetic year. Dan. 7:25; 12:7 3.5
Prophetic Years=1,260 natural days; Rev. 12:14

In the history of the Jews, the year was wholly lunar, having alternately a full month of thirty days, and a defective month of twenty-nine days, thus completing their year in three hundred and fifty-four days. As the lunar year, which the Jews followed, is shorter than the solar year by eleven days, the Jewish calendar contains a 13th month, *Veadar*, introduced 7 times every 19 years. By this means the average length of the year is nearly correct and it keeps the seasons in the proper months.

IX. Nimrod 10:8-11:9

a. The name *Nimrod* means *firm*

Stubborn and rebellious against Divine authority, Nimrod was a common specimen of his generation. The rebellion of this age culminated with the Tower of Babel.

b. He claimed to be a "mighty one in the earth." I Chr. 1:10

Babel was the beginning of his kingdom, which he gradually enlarged (10:8-10). The "land of Nimrod" (Micah 5:6) is a designation of Assyria or of Shinar.

c. The Cult that Formed around the *legendary* Nimrod.¹²

Nimrod was *married* to his own mother, Semiramis, the Queen of Babylon. Satan used them to create a cult so powerful that it

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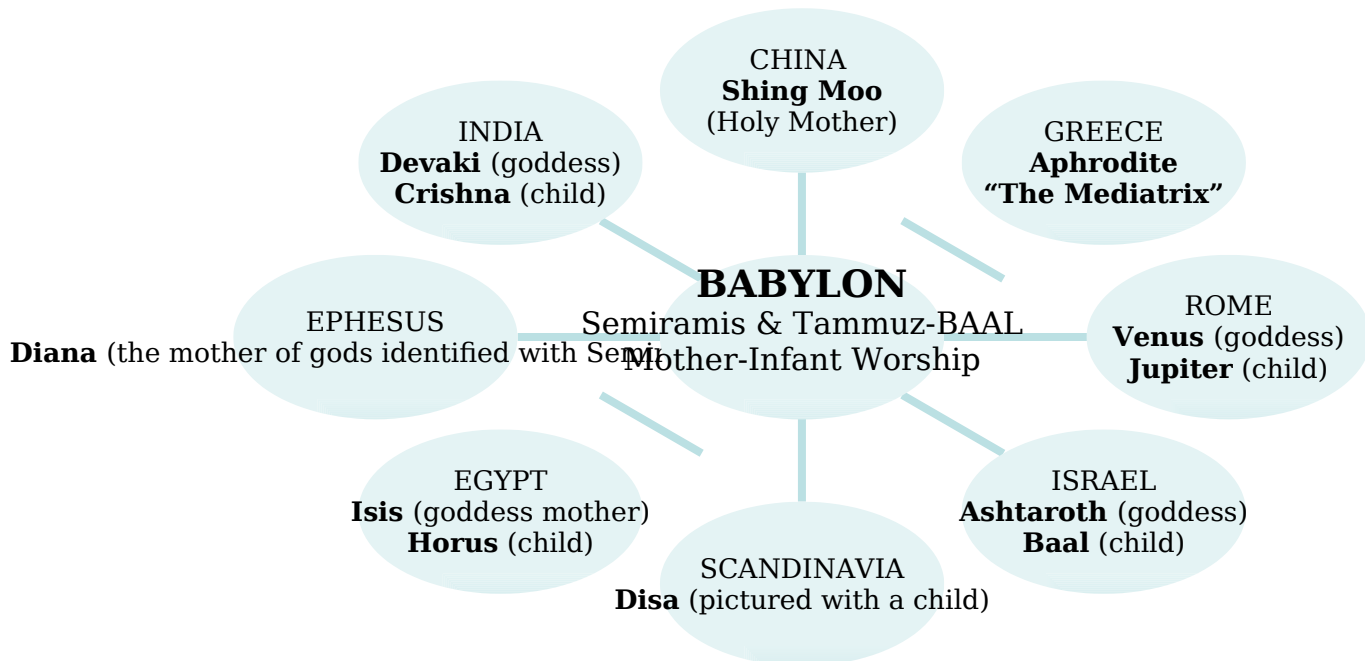
spread around the world and multitudes look to Semiramis as their goddess mother. Nimrod was known by many names including "Moloch." Babies were sacrificed in his honor. (Lev. 18:21; Acts 7:43) At this time, we find the beginning of *confessions, celibacy for priests, & mother/infant worship* as we see in Roman Catholicism.

When Nimrod was put to death, the people wept. Semiramis moved quickly and took advantage of the situation. Supposedly a virgin, Semiramis gave birth to another child and claimed that Nimrod had been reincarnated. The child was called Tammuz. He became the sun god, Baal. (Halos)

Semiramis became a goddess with many names. Her names include: Baalti (the Madonna), the Great Goddess Mother, Queen of Heaven, The Mediatrix, The Mother of Mankind, Astarte, etc. As time went on, monuments of the goddess mother and her child appeared in many nations. When the people of Babylon were scattered to various parts of the earth, they took with them the worship of the divine mother and child. The earth was in darkness.

Around 300 A.D., when Roman Catholicism came into existence, Constantine knew if he would adopt the worship of the goddess mother into their religious system then countless pagans would convert to Roman Catholicism. (*Catholic* means *universal*.)

~Mother-Infant Worship (Rebellion Against God's Order)~



X. Abraham 11:10-25:18

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A. The Early Life of Abraham

Abraham was named *Abram* at birth (meaning: *father of a multitude*.) He was the son of Terah and the founding patriarch of the great Hebrew nation. He lived approximately from 1996-1822 B.C. His family, a branch of the descendants of Shem, was settled in Ur of the Chaldees, beyond the Euphrates.

Terah had two other sons, Nahor and Haran. Haran died in Ur of the Chaldees, leaving a son, Lot. Sometime following Haran's death, Terah took Abram, with Sarai his wife and his grandson Lot, and emigrated north to the city of Haran in Mesopotamia. Although the name of his son "Haran" and the name of the city "Haran" are spelled identical in English, they are spelled differently in the Hebrew. Terah died while in Haran.

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B. The Land of Promise

READ GENESIS' CHAPTERS 12 THROUGH 14.

After the death of his father, Abram, 75-years-old, with Sarai and Lot, pursued the land of Canaan. It was by Divine direction and command he chose this course when he received the general promise that he would become the founder of a great nation in Genesis 12:1-3.

He passed through the heart of the country by the great highway to Shechem. *Sichem/Shechem* means 'the neck (between the shoulders); the place of burden.' It was in Shechem where he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit. Abram put his shoulder to the task and bared the responsibility of fulfilling the will of God. The Christian life is not all ease, but is filled with duty and responsibility. We must take the work of God seriously and with earnestness.

The next halting-place of the sojourner was on a mountain between Bethel and Ai where he built an altar. At the time, the country was suffering from famine and Abram journeyed still southward to the rich corn-lands of Egypt. There, fearing that the great beauty of Sarai might tempt the powerful monarch of Egypt and expose his own life to peril, he arranged that Sarai should call herself his sister. Sarai was probably the daughter of his brother Haran which made their story at best a 'half-truth.' Sarai's beauty was reported to the king of Egypt, and she was taken into the royal harem. The deception was discovered, and Pharaoh with some indignation dismissed Abram from the country although with great possessions. Accompanied by *tag-a-long* Lot, Abram returned north to southern Palestine to his former encampment between Bethel and Ai.

Eventually, Abram and Lot parted ways. The increased wealth of the two kinsmen was the ultimate cause of their separation.

Genesis 13:6,7a—*And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle:*

Abram gave Lot the choice for a possession of land and he chose the fertile plain of the Jordan near Sodom. Abram continued his journey as a nomad in obedience to God.

Genesis 13:17—*Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*

While Abram had pitched his tent in the plain of Mamre (close to Hebron) where he built an altar, Lot was being taken captive by Chedorlaomer king of Elam, who had invaded Sodom. When news of

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Lot's abduction reached Abram, he pursued the conquerors and utterly routed the four kings that had defeated five other kings. God had blessed Abram with this victory not very far from Damascus. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by Melchizedek king of Salem, priest of the Most-High God, who mysteriously appears upon the scene to bless and receive from him a tenth of the spoil. The three-times-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger was then confirmed with all the solemnity of a religious ceremony. Abram refused even a 'shoe-latchet' from the spoil of his victory so that none could say "I have made Abram rich." Abram secured his blessing from God in refusing every other source. All the glory belonged to God.

C. The Production of the Flesh

READ GENESIS' CHAPTERS 15 THROUGH 17 AND 21:1-21.

Ten years had passed since he had left his father's house, and the fulfillment of the promise was apparently more distant than at first. At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar. Hagar was Sarai's Egyptian maid. Hagar bore Ishmael when Abram was 86 years old. Although Abram now had a son, this was NOT the accomplishment of the Divine promise.

Thirteen years elapsed, during which Abram still dwelt in Hebron, when the covenant was renewed, and the rite of circumcision established as its sign. Here, when he was 99 years old, is Abram's name was changed to *Abraham*, (meaning: *father of many nations*) and Sarai's name became *Sarah*. The promise that Sarah should have a son was repeated in the remarkable scene described in chapter 18. Three men stood before Abraham as he sat in his tent door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac, and went on their way to Sodom. Abraham pleads with God for Sodom and through Abraham's intercession Lot and his family were saved.

At length, Isaac, the promised son, was born. Sarah was angered by the mockery of Ishmael at the "great banquet" which Abraham made to celebrate the weaning of his son. In Genesis 21:10, Sarah demanded that Ishmael and Hagar should be driven out.

D. Promised Son and a Test

READ GENESIS 22.

Despite the great struggle within his own house, the severest trial of Abraham's faith was yet to come. For possibly 25-30 years, the

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Biblical record is silent concerning Abraham, but at length he receives the strange command to take Isaac, his only son, and offer him for a burnt offering at an appointed place. Abraham did not hesitate to obey.

Heb 11:17-19—*By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing was made for the first time, and Abraham **with his son** returned to Beersheba.

- Your treasured possession is never really yours until you have come to the place (Mount Moriah) where you release it to God.
Matthew 16:25
- Isaac was the child of God's promise. There was no sin in Abraham having him, but Abraham had to be willing to lose him to God, before he could really keep him.
Matt.16:25; Eccl. 3:6; Prov. 23:26; Psalm 37:4; I Chron. 15:15; Gen. 22:7
- The Lord required of Abraham that which was PRECIOUS to him. Isaac was the long prayed for and desired son. What is precious to you? (A position in ministry? Etc.)
- V.13,14 Jehovah-jireh *the Lord my Provider* —Isaac was not to be Abraham's hope. Abraham's hope had to rest solely in God.

For a time, Abraham dwelt in Beersheba, but we find him after a few years in his original residence at Hebron, for there Sarah died, and was buried in the cave of Machpelah. The remaining years of Abraham's life are marked by few incidents. After Isaac's marriage with Rebekah and his removal to Lahai-roi, Abraham took to wife Keturah, by whom he had six children, Zimran, Jokshan, Medan, Midian, Ishbok and Shuah, who became the ancestors of nomadic tribes inhabiting the countries south and southeast of Palestine. Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood. At the goodly age of 175 he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael.

~ LIFE SPANS FROM ADAM TO ABRAHAM~

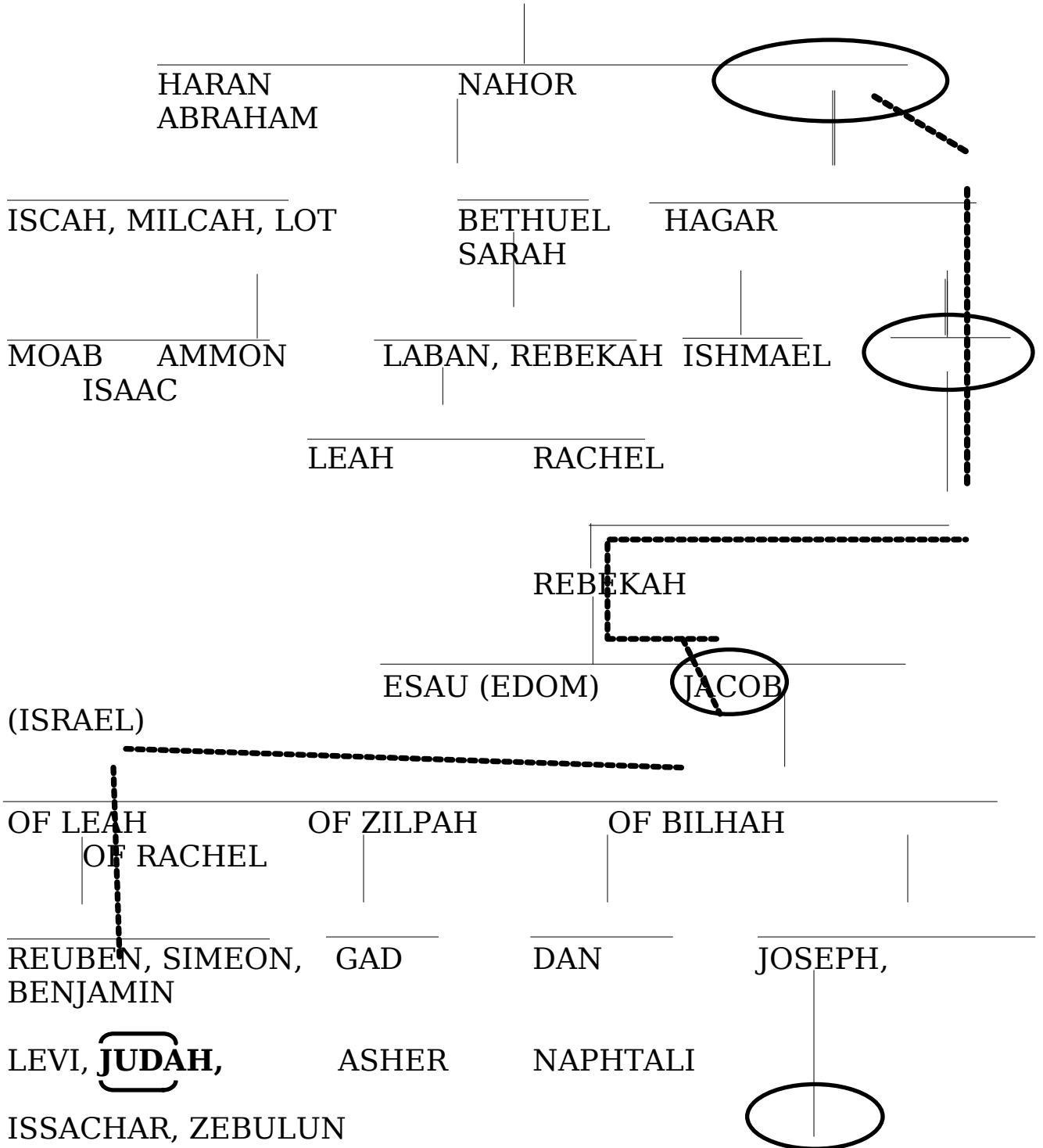
| NAME | AGE AT BIRTH OF | YEARS | TOTAL | GENESIS |
|------|-----------------|-------|-------|---------|
|------|-----------------|-------|-------|---------|

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| | SON | LIVED AFTER BIRTH OF SON | YEARS | REFEREN CE |
|--|-----|-----------------------------------|-------|---------------|
| Adam | 130 | 800 | 930 | 5:3-5 |
| Seth | 105 | 807 | 912 | 5:6-8 |
| Enos | 90 | 815 | 905 | 5:9-11 |
| Cainan | 70 | 840 | 910 | 5:12-14 |
| Mahalale el | 65 | 830 | 895 | 5:15-17 |
| Jared | 162 | 800 | 962 | 5:18-20 |
| Enoch | 65 | 300 | 365 | 5:21-24 |
| Methusel ah | 187 | 782 | 969 | 5:25-27 |
| Lamech | 182 | 595 | 777 | 5:28-31 |
| Noah 600 at the beginning of the Flood | | | 950 | 7:11; 9:29 |
| Shem 98 at the end of the Flood | | | 600 | 11:10-11 |
| Shem | 100 | | 600 | 11:10-11 |
| Arphaxa d | 35 | | 438 | 11:12-13 |
| Salah | 30 | | 433 | 11:14-15 |
| Eber | 34 | | 464 | 11:16-17 |
| Peleg | 30 | | 239 | 11:18-19 |
| Reu | 32 | | 239 | 11:20-21 |
| Serug | 30 | | 230 | 11:22-23 |
| Nahor | 29 | | 148 | 11:24-25 |
| Terah | 70 | | 205 | 11:26-32 |

PATRIARCHAL FAMILY TREE

Noah—Shem—Arphaxad—Salah—Eber—Peleg—Reu—Seru—Nahor→
TERAH



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Ephraim,
Manasseh

KEY:

 : PATRIARCH
MESSIAH

 : TRIBE OF MESSIAH

 : LINE OF

XI. Isaac

25:19-35:29

Isaac was the son of Abraham and Sarah whose name means *laughter*. (17:17; 18:12; 21:6.) He was born at Gerar when Abraham was 100 years of age and Sarah was about 90 years old. (17:17-21; 21:3-12)

Isaac's is one of the few cases which God selected a name for a child and announced it before he was born. In the Old Testament we have: Isaac, Ishmael, Solomon, Josiah, Cyrus, and Isaiah's son; in the New Testament we have: John the Baptist and Jesus.

Isaac is the child of the covenant and was circumcised at eight days old. According to Josephus, Isaac was 25 years old at his offering on Mount Moriah in Genesis 22:12. Isaac is also typical of Christ who gave Himself for our sins. Isaac's mother, Sarah, died when he was 36 years old. After his mother's death, Isaac married Rebekah. Isaac is the only Patriarch that had only one wife. This account in Genesis 24 is typical to us of the Bride of Christ. Isaac had two sons: Jacob and Esau. Isaac lived 180 years.

Ishmael & Isaac in Contrast

Galatians 4:28-31; Genesis 16:1-16

"Ishmael is a type of the flesh and that old carnal nature;
Isaac is a type of those who are born of the Spirit."

| ISHMAEL | ISAAC |
|--|--|
| Produced by the Flesh | The Child of God's Promise |
| Bloodline of Egyptians (worldly, carnal) | Bloodline of the Messiah (Spiritual Children of Abraham. Galatians 3:29) |
| His Presence Produced Strife | His birth produced joy, caused a laugh |
| Born a Slave | Born an Heir (Rom.8:17) |
| Thou God seest me | Laughter |
| A wild man; His hand against every man (Islamic militancy) | |
| He shall dwell in the presence of his brethren (although given a promise of numbers, no promise is given as to a portion in the promise land. Gen. 16:10,12) | Promises of Multitude & Possession of the Land |

XII. Jacob

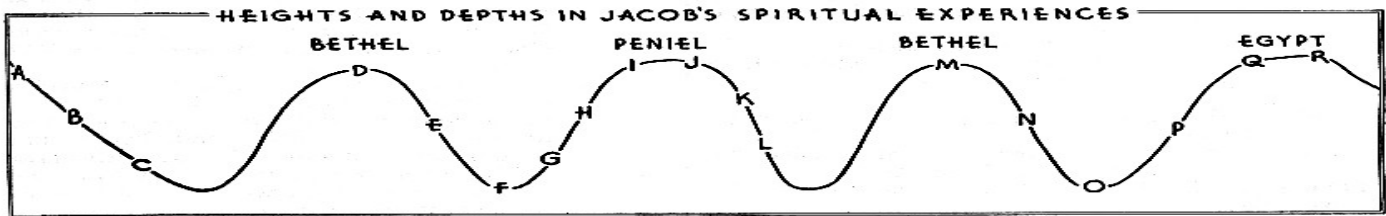
25:26-47:31

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Jacob means *supplanter*, that is, the heel-holder, one who comes behind and catches the heel of his adversary. He was the twin brother to Esau who was the elder. God transformed Jacob the Supplanter into Israel The Prince of God. There was a great process to Jacob's character development and no other Bible character represents more fully the conflict between the lower and higher nature, than Jacob.

Beginning on the downgrade, Jacob's life reaches glorious heights only to sink again into the sordid struggle for gain. Jacob emergences at the very last upon the plane of triumphant faith. in spite of all his weaknesses, no devout reader who studies the history of this man's career can doubt that he was a chosen instrument of God.

KEY THOUGHTS. There are two key thoughts which open up his life and throw light upon his history: 1) **The unhappiness produced by family trouble and polygamy.** This fact is illustrated throughout his entire career. 2) **The transforming power of fellowship with God.** This truth shines clearly through all the loftier experiences of this chosen man. In the diagram an attempt is made to illustrate the human and Divine elements manifested in his life. The crooked line marks the mountain peaks and low levels of his career. NOTE: The letters refer to points on the diagram.



¹³**EARLY LIFE.** Down grade, domestic trouble.

- (A) He cheats his brother, Esau, out of his birthright, 25:39-34
- (B) He deceives his aged father, 27:1-29
- (C) He flees to Haran seeking to save his life. 27:41; 28:1-5.

A NIGHT EXPERIENCE ON A HIGHER LEVEL.

- (D) The spiritual vision and vow at Bethel, 28:10-22.

IN HARAN. Family trouble continues.

- (E) The Romance of love spoiled by deception concerning his marriage, 29:15-30
- (F) The struggle with his father-in-law, and the jealousy between his wives, 30:1-43.
- (G) An upward movement, the Divine call to return to the Promised Land, 31:3. Departing secretly he is pursued by his father-in-law, 31.
- (H) On his pathway of obedience he is met by angelic messengers, 32:1,2.

ANOTHER GREAT SPIRITUAL EXPERIENCE

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- (I) Esau's approach with four hundred men causes him to resort to prayer, 32:3-12
- (J) He spends a night wrestling with an angel in desperate entreaty. He gains the victory and his name is changed to "Israel," 32:24-32. He has an affectionate meeting with his brother, Esau, 33:1-16.
- (K) His daughter Dinah is defiled, 34:1-5.
- (L) In a spirit of revenge his sons bring trouble upon him, 34:7-31.
- (M) Arriving at Bethel, he remembers his former vision there and builds an altar, 35:1-15.

LATER YEARS. Domestic trouble still continues.

- (N) Parental partiality and family jealousy leads to Joseph being sold into Egypt, 37:1-36.
- (O) Other family troubles, 38:1-30.
- (P) Joseph's exaltation and Divine call to Egypt, 39 to 45; 46:1-4

HIS LAST DAYS

- (Q) Dying he blesses his grandsons and sons, 48; 49.
- (R) By many it is thought he prophesied the coming of the Messiah, 49:10

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XIII. Joseph

30:1-50:26

Rachel was barren and very frustrated because of it. She even turned her frustration on her husband, Jacob and blamed him for her barrenness. Out of their marital spat sprouted a plan in Rachel's mind—they would borrow from Abraham and Sarah's idea of substitutionary impregnation. This and further competitive efforts with Leah resulted in ten children for Jacob, but failed to satisfy the heart of Rachel because the desire of her heart was to have a child of her own. Verse 22 says that God "remembered" Rachel and gave her a son. This does not infer that God forgot Rachel, but emphasizes the point God *recognized* or was *mindful* of her at this ordained time. Rachel felt forgotten and worthless, but God had a plan to bless her.

Rachel's self-worth was wrapped up in her ability to give Jacob at least one son and she felt like a reproach because of her barrenness. Her testimony of victory was that God had taken away her reproach in given her a son, Joseph. Only God can take away the reproach of sin. There is no ability in man to please God outside of the redemptive work of Christ. No effort of the sinner can produce life, but by the miracle of salvation is our 'barrenness' and 'reproach' removed! Not only did God heal her barrenness and remove her reproach, but he restored her faith. She called her son Joseph meaning *may God add or increase*; *added* because she knew the Lord would add to her another son. She was right because she eventually gave birth to Benjamin. Alas, Rachel died from the difficulty of his birth.

Joseph was one of the most outstanding men of the Bible because of his personal character and despite intense difficulties overall excellence in life. Joseph was a youthful dreamer whose dreams came true even though he was initially rejected by his brethren. Hold on to the dreams God gives because they are the compass for life. Jacob's favoritism in giving him the coat of many colors and even the Lord's special attention to Joseph in giving him dreams of future exaltation provoked his brothers to envy.

COAT: It was a coat of long sleeves which was the garment of a boss and not a worker. It was a coat of many colors which greatly differed from everyday work clothes which necessitated no expensive dyes or colorings. The coat undeniably made a distinction between Joseph and his brethren. (His father's special favor toward Joseph was because of Rachel.)

DREAM 1: His brothers' sheaves of wheat bowed down to Joseph's sheaf.

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DREAM 2: Sun, Moon and Eleven Stars bowed down to Joseph.

Joseph was enslaved, falsely accused and forgotten by men, but was faithful even in the hard places. Joseph enjoyed the presence of God and won the confidence of his master. Joseph had physical good looks, but it was never a snare to him. Joseph resisted temptation and was silent amid foul accusations and unjust punishment. Joseph the interpreter of dreams proved that “prison walls do not a prisoner make.” Joseph is a perfect type of Christ and of the Overcomer. Joseph manifested great wisdom, brotherly love, filial devotion and utter submission to God. (Gen. 43:20; 45:8,14,23; 47:7.) He knew how to return good for evil and God preserved his family through his generosity.

STUDY QUESTIONS

1. What does ‘Pentateuch’ & ‘Torah’ mean?
2. What is the outstanding and predominant theme of all Scripture?
3. Give the description for each of the following books:
(MEMORIZE)
GENESIS—

EXODUS—

LEVITICUS—

NUMBERS—

DEUTERONOMY—

4. List the Sons of Jacob by order of their birth noting who their mother was as well.

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5. List the references and 'title' for each of the ten divisions of Genesis keyed by the word "generation." (use separate paper)
6. Give a heading to each of the following chapters considering the major happening in each (use separate paper):
1,3,4,6,19,24,32,37,45,49. (MEMORIZE BOLD NUMBERS)
7. What do the following names mean?
- | | |
|---------|----------|
| Adam | Isaac |
| Abraham | Jacob |
| Joseph | Benjamin |
| Rebekah | |

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8. Connect each man with his age at the end of his life. (Use a straightedge!)

Adam
Enos
Mahalaleel
Shem
Noah
Arphaxad
Salah
Eber
Peleg
Reu
Serug
Nahor
Terah
Seth
Cainan
Jared
Enoch
Methuselah
Lamech

912
205
148
230
239
239
464
433
438
600
950
777
969
365
962
895
910
905
930

9. Find the references to the following firsts in Genesis:
ALTAR
CAVE DWELLER
CHILD NAMED BEFORE BIRTH

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COFFIN

KISS
FIRST PROPHECY

WOMAN THIEF

10. What are the key verses of Genesis? (Memorize both references)

Section 2: Exodus

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Purpose/Theme:

The Exodus (or “departure”) of the Jews from Egyptian bondage—
DELIVERANCE and REDEMPTION.

Key Verse:

*“And I am come down to deliver them out of the hand of the
Egyptians, and to bring them up out of that land unto a good land and*

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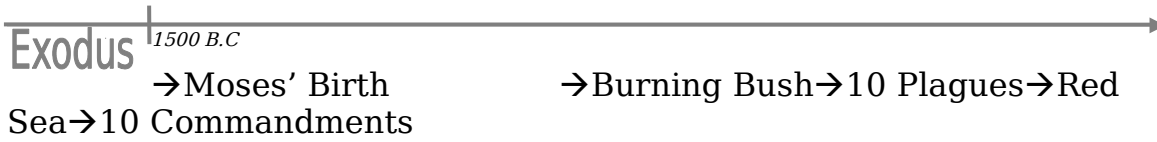
a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.” 3:8

Main People: Pharaoh; Moses and his brother, Aaron.

Brief Outline:

- | | | |
|------|---------------------------------------|---------------|
| I. | Suffering in Egypt | (1:1-13:16) |
| II. | Journeying Toward & Arriving at Sinai | (13:17-19:25) |
| III. | Giving God’s Law to His People | (20-24) |
| IV. | Building God’s Tabernacle | (25-40) |

When Events Happened:



INTRODUCING EXODUS

The title of this Book comes from the Septuagint in which it is called "Exodus" which means "going out." This title refers to the Israelite 'going out' from Egypt. This book is called in Hebrew Bibles "these are the names" (*Weelleh Shemoth*) which is the opening clause of the book. The introductory genealogy shows how in a relatively short time, Israel and His family greatly multiplied literally fulfilling God’s promise to Abraham. The book of Exodus was probably once conjoined as one book with Genesis and comprises a period of about one hundred and forty-five years, from the death of Joseph to the construction of the tabernacle in the desert.

I. Suffering in Egypt (1:1-13:16)

A. The Slavery of the Israelites (CH. 1)

Israel was a small nomadic people ("70 souls" 1:5) going into Egypt, but were fruitful and multiplied so that the land was filled with them (1:7). At the Exodus, there were approximately two million Jews.

Pharaoh gifted the fertile lands and river delta of the mighty Nile River known as *Goshen* to Joseph’s family. This land started as a land of liberty and abundance, but eventually was transformed into a land of bondage. Joseph, his brethren, and all their generation died and a new king rose to power that 'knew not Joseph." [The Hyksos ("foreign rulers" from the Northeast) may have invaded Egypt shortly

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have Joseph's death. This fact might be part of why the Hebrews fell out of favor with the Egyptians so seemingly fast.] This Pharaoh feared the great numbers of Israel and instituted a plan of affliction. The Egyptians discovered that the harder they afflicted the Hebrews, the more they prospered! During the most intense periods of persecution, the Church of God has grown. The winds of persecution only fan the fires of revival! Let us compare some of the phrases describing Israel and the efforts of Pharaoh:

| ISRAELITES | EGYPTIANS |
|--|--|
| Fruitful, increased abundantly, multiplied, waxed exceeding mighty, land was filled with them, more and mightier than we [EGYPTIANS] | Set over them taskmasters to afflict them with their burdens, built for Pharaoh, they were grieved because of...Israel, [make] to serve with rigour, made lives bitter with hard bondage |
| the more they multiplied and grew | The more they afflicted them |
| the people multiplied and waxed very mighty | if it be a son, then ye shall kill him |

Pharaoh's strategy to kill the male children failed utterly because the midwives chose to fear God over man. God protected and blessed the midwives, Shiprah and Puah, for their courage. "God made them houses," that is, He protected them and allowed them to have many children themselves. Pharaoh responded to this rebellion by opening the charge of murder to every Egyptian. It is upon this bloody and dangerous scene that Moses made his entrance as an innocent Levite baby. This decree was probably given sometime after Aaron's birth and retracted very shortly after Moses' birth. (Perhaps, baby Moses' influence on Pharaoh's daughter had something to do with its end.)

B. The Call of Moses to be Leader and Deliverer (CH. 2-4)

2:1-4 Moses' Parents Plan: Trust God Both being Levites, Amram and Jochebed married. They had two children before Moses, Aaron and Miriam. The Scripture says that Miriam took notice that Moses was a 'goodly' child. A mother has ever seen an ugly baby, but maybe the looming edict of death caused Jochebed to appreciate her healthy baby boy a little more. Every new life is so precious and a gift from God. Pharaoh's edict was horrendous and can only be compared to the hundreds of millions of abortions that have been committed in the past 40 years. One look at that sweet, happy baby and Jochebed was determined no one, not even Pharaoh, was going to kill her baby. For three months she hid him. She had to muffle every

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cry and perhaps cover him with blankets every time she heard voices or foot steps outside. Jochebed took every precaution and was a diligent guardian of her precious cargo, but she realized, as her baby grew, it was only a matter of time before he would be discovered.

Exodus 2:3—*And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.*

The ark was a small boat or basket made of the Egyptian reed called *papyrus*. This was a somewhat common application in Egypt because more sturdy resources were not plentiful.

2:5-10 Discovered, Named and Raised by Pharaoh's Daughter. Miriam patiently guarded her brother placed gently among the protective 'flags' or reeds (probably papyrus). By instinctive motherly precautions and Divine appointment, the ark was placed in plain sight to Pharaoh's daughter as she bathed in the Nile. This was a bold move, but because God was leading the way, Moses was as safe as he possibly could be! The baby touched the heart of Pharaoh's daughter and because she *drew him out of the water*, she named him *Moses*. Pharaoh's daughter (Historian Josephus suggests her name was *Thermuthis*) commissioned Moses' own mother to nurse and care for him until he was weaned. In Pharaoh's house, Moses benefited from the knowledge and luxuries of Egypt. After all the thorough training Egypt had to offer, Moses still had much to learn about following God and leading God's people.

Acts 7:22—*And Moses was learned in **all the wisdom** of the Egyptians, and was **mighty** in words and in deeds.*

2:11-15 Moses Murders and Flees. Moses was dissatisfied and incomplete abiding in Pharaoh's place. He makes an amazing choice to be with his Hebrew people instead of with the Egyptians. One day Moses took an inspective look at the condition of the Hebrews and was greatly angered as he witnessed the unjust treatment his people endure.

Exodus 2:11,12—*...he spied an Egyptian smiting an Hebrew, one of his brethren. 12 ...he slew the Egyptian, and hid him in the sand.*

Moses heart was to deliver his people from their bondage, but this was NOT God's method. God had a plan that involved the Egyptians sending off the Hebrews and giving them riches as a partial restitution. (3:21) Moses had to flee for his life to Midian because there were witnesses to his murder and Pharaoh sought for his life.

2:16-22 Moses Rescues the Daughters of Reul and Dwells in Midian. Midian is a land of Arabia east of the Red Sea near Mount

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Sinai. When Moses reached Midian, he witnessed the bullying of the seven daughters of the priest Reul. Moses plays the part of a hero and defends them against the brutish shepherds. As a reward for his heroics, he was invited for supper and eventually given Zipporah to marry. Zipporah gave birth to Gershom whose name means *a stranger here* or *refugee*. Moses also had a second son named Eliezar (18:4), but mysteriously there is no mention of him in this particular passage. The addition would be necessary here because Exodus 4:20 says that Moses took his wife and sons with him when he eventually returned to Egypt. Moses took up the vocation of shepherd during his forty years in Midian.

Exodus 3:1—*Now Moses kept the flock of Jethro his father in law, the priest of Midian:*

When comparing Exodus 2:18 and 3:1, there is some explanation necessary to justify the use of the two names “Reul” and “Jethro” for both of these names are seemingly given as names for Moses’ father-in-law. The identical Hebrew word we translate father-in-law in Exodus 3:1 is translated son-in-law in Genesis 19:14. Many learned scholars of Hebrew are puzzled by this word, but it seems to be a general term for *a relative by marriage*, and the context of its use can only identify its precise meaning. With this in mind, some have speculated that Reul was the name of Moses’ father-in-law and Jethro or Hobab was Reul’s son, and Moses’ brother-in-law. It is still possible that Reul, Jethro, Raguel, Hobab, Keyni are all names of one man, Moses’ father-in-law. A third possibility is Ruel was the grandfather of Zipporah and Jethro was the immediate father of the seven sisters and Moses’ father-in-law. (Ex 2:18; 3:1; 4:18; 18:1; Nu 10:29; Judges 1:16; 4:11)

2:23-4:28 God Sets His Great Plan of Deliverance in Motion.

About Forty years after Moses fled from Egypt, the king of Egypt died. Pharaoh’s death made Moses’ return to Egypt possible since he had made search for Moses for murdering the Egyptian. Also, at this time the cry for deliverance among the Hebrew slaves was coming to a climax. God heard their groaning and in remembrance of his covenant with Abraham, Isaac and Jacob and had *respect unto them*, that is, God regarded their plight and did not ignore their cry.

In response to Israel’s cry, God set in motion his miraculous plan of deliverance by making a most unusual visit to Moses. Moses, who kept the flock of Jethro, led the flock to the backside of the desert to the **mountain of God** (this mountain had two peaks named *Horeb* and *Sinai*. Sinai is the most popular name since it means *bush* and makes reference to the miraculous visitation of God.) As he made his climb up the mount, Moses was startled by the sight of a bush on fire that was not consumed by the flame. The fact the bush did not burn up was a great curiosity to Moses and he turned aside to inspect it. The fire was not God, but God spoke out of the midst of the fire. God is

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spoken of as a fire in many other verses of Scripture, but only as a figure of speech.

- 1) **The Fire that Did not Consume the Bush** spoke of God's mercy. Just as the bush was not consumed, Moses was able to speak with and look upon the manifestation of God without dying. The saints of God are not destroyed by the fire of God, but are purified by it! Compare Psalm 68:2 and Luke 3:16.
- 2) **A Consuming Fire** speaks of the intensity and heat of God's jealousy for His people. (Deut. 4:24;9:3; Eze. 36:5; 2 Thess. 1:8; Rev. 20:9)

Moses' had several questions and although they were evidences of his own weaknesses, now was definitely the time to deal with them! If Moses waited until he stood before Pharaoh to count the cost and the ramifications of his quest, he might have backed down to the king and made a hasty retreat. There is never a benefit in being anything less than 100% open to God because there is no escaping His judgment. We can either face His anger now while it is mixed with mercy or later when eternal judgment is set. It does not get any easier by trying to avoid correction. Moses is transparent before God with his questions and after some rebuke and instruction from the Lord, he is all the better for it:

1. **Who am I?** 3:11,12 God not only ordained Moses to speak, but gave him the very words to say. Moses was sent under the authority of Almighty God and not under some birth right of his own.

2. **What is Your name?** 3:13-22 IAM (Compare with John 18:6.)

3. **What if they do not believe me?** 4:1-9 Two signs (The Rod & Leprosy) were given to Moses. They spoke of the **call, will** and **authority** of God. The minister of God goes in the name of God and ***these signs shall follow them that believe.*** (Mark 16:17)

4. **Can someone else do this because I am not able to speak?** 4:10-17 God responds with a very strong rebuke of Moses.

In 4:18-26, Moses learned a serious lesson: God requires implicit (exact) obedience. God will keep His Word and expects us to keep our end of the bargain. Moses slackness almost cost him his life and he was only rescued by the action of Zipporah.

4:27-31 Moses is Reunited with Aaron & Received by Israel. The people **saw the signs and believed** and worshipped God for His recognition of their bondage.

C. The Challenge of Pharaoh's Power (CH. 5-11)

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Nine times in this account we read the phrase ***'let My people go.'*** It was God's will that the Hebrews be free and He worked it out exactly as He had promised (3:21). It was God's will that the Egyptians would **send out** the Hebrews and that Israel would not gain their independence merely by a military revolt. This **sending out** would eventually include the Egyptians giving much wealth and gifts to the Hebrews as they left.

For this impossibility to take place much had to change in the hearts and minds of the Egyptians. God prepared Pharaoh and the Egyptians for the great sending away of the Hebrews by establishing He alone was God and there was no false god in Egypt that could stand against Jehovah. With precision greater than any surgeon, in only ten plagues God methodically embarrassed the supposed gods of Egypt.

| The Ten Plagues on Egypt | | | | |
|--------------------------|---------------|------------------------|---------------------------|---------------------------------|
| # | <i>Exodus</i> | <i>Judgment</i> | <i>False god defeated</i> | <i>Description of false god</i> |
| 1 | 7:20 | Water into Blood | OSIRIS | god of the Nile River |
| 2 | 8:6 | Plague of Frogs | HEKI | frog goddess |
| 3 | 8:17 | Plague of Lice | SEB | earth god |
| 4 | 8:24 | Plague of Flies | HATKOK | wife of Osiris |
| 5 | 9:6 | Cattle Disease | APIS | sacred bull god |
| 6 | 9:10 | Boils | IMHOTEP | he was a physician |
| 7 | 9:24 | Hail with Fire | SHU | god of the atmosphere |
| 8 | 10:13 | Plague of Locusts | SERAPIA | The god who protects |
| 9 | 10:22 | Three Days of Darkness | RA | The sun god |
| 10 | 12:29 | Death of First Born | ALL | Exodus 12:12 |

In nine verses, we have the condition of Pharaoh's heart described: hard. The Scripture says that the Lord hardened Pharaoh's heart, but also that Pharaoh hardened his own heart. God is able to turn the heart of kings without breaking the law of *Free-Will*.

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It was because of Pharaoh's own choices that such terrible things came upon Egypt and God took this opportunity not only to bring judgment on Egypt for her mistreatment of Israel, but also to humble her. There is only one God who made Heaven and earth and there is NO God besides Him. This fact was undeniably established by God's great deliverance of the Hebrew slaves.

D. The Passover—a Picture of Jesus as Savior (12:1-13:16)

Conclusion of the plagues: Midnight of April 14th, the death angel passed over Egypt taking the first born sons from all unprotected homes. This plague of death excluded none, but effected all from the houses of servants to the household of Pharaoh and even beasts. More so than all the preceding plagues, this plague exposed the vulnerability of the Egyptians and their powerlessness against God. Pharaoh's heart was broken by his own personal loss and finally relented to Moses' request.

Israel's deliverance from Egypt is the most important happening of the Old Testament (only their rejection of Christ in the New Testament could be considered more important). The night before Israel's exodus was a night of solemn ceremony that would be remembered forever (12:24). Even to this day the night of the Passover is commemorated every year and because the Passover took place on April 14th the Hebrew religious calendar begins with the month of April (Lev. 23:5). The night of the Passover is also spiritually significant because it is an illustration of the crucifixion of Christ.

| What was the Passover and what is its spiritual significance? | |
|---|--|
| Details of the Passover | Typology of the Passover |
| It marked the night before the Exodus | God's great deliverance out of sin—Salvation |
| Each house chose a lamb—spotless | Christ was without sin and the perfect sacrifice |
| Lamb was brought in house on the 10 th | Christ lived with men for over 33 years |
| Night of April 14 th the Lamb was slain | Christ was offered as a sacrifice for all |
| Blood of Lamb applied to house door | Blood of Christ must be applied to every heart |
| Ate the Passover lamb | Each person must possess the life of Christ |
| Ate unleavened bread, bitter herbs 7 days | The Word of God with no mixture or additives |
| Angel of Death passed over all | Wages of sin-death BUT God's gift- |

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| | |
|----------------------------|---|
| Egypt | eternal life |
| Remember this day for ever | A testimony to all generations of God's might |

The word 'Passover' can be found in 72 verses. The Hebrew word for Passover means *exemption*. The word 'Passover' describes how all who properly applied the blood of a lamb to their house were *exempted* from the work of the death angel or *passed over*.

The night before His crucifixion, Christ kept the Passover with His disciples. He is the final and true Passover lamb. The blood of Jesus Christ is the only means of *exemption* from the wages of sin!

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II. Journeying Toward and Arriving at Mount Sinai (13:17-19:25)

A. The Exodus from Egypt (13:17-14:31)

1. Israel's Course as Designed by God

Exodus 13:17—*And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:*

[1) Succoth 2) Etham 3) Red Sea 4) Wilderness of Shur 5) Marah 6) Elim 7) Wilderness of Sin 8) Rephidim (Mt. Horeb, Massah/Meribah) 9) Wilderness of Sinai (from the 3rd month until the 20th day, 2nd month of the 2nd year since leaving Egypt)]

2. Israel's Bounty as Determined by God'

"Harnessed" -- During the early morning hours of April 15th, all the Israeli men (about 600,000¹⁴) and their families crossed the borders of Egypt. Approximately 2-3 million Jews left Egypt. Exodus 12:40—*Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

They were also accompanied by a mixed multitude. (Ex. 12:38; Zech. 8:23)

3. Joseph's Bones Recovered as Demanded by Joseph

Exodus 13:19—*And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.*

4. Israel's Path as Daily Led by God

Hebrews 13:21—*And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

5. Pharaoh's Pursuit of the Delayed Israelites

Ex 14:5 ...Why have we done this, that we have let Israel go from serving us?

6. Moses' Attempt to Deter Israel's Fear

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and

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they were sore afraid: and the children of Israel cried out unto the LORD.

7. God's Honor Declared Over Pharaoh

17 I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

8. Pharaoh's Destruction in the Red Sea

God sent his 'army' to stand between the hosts of Egypt and His people!

B. Moses' Song and Miriam's Dance (15:1-21)

1. The Singing of the Miracle

"...I will sing unto the Lord..." v.1

This Song of Moses is an act of PRAISE, FAITH, & REJOICING. (In Deut. 31:22, 30 Moses can be found singing again.) It is the action of the true and loving God to inspire song through a trial.

- **Francis Jane Van Alstyne** (1820-1915) was a great Christian poet and hymn writer. Though blinded as an infant due to negligence of a doctor, Francis was known for her cheerful and happy disposition. She wrote over 9,000 songs and poems of praise to God! Publishers used many different pseudonyms when publishing her songs so that their hymnals would not appear to have been almost entirely written by one person! (She is more commonly remembered by the pen name Fanny J. Crosby.)

a) All the glory is GOD'S.

→ *HIS Power, HIS Victory, HE IS a Man of War, the LORD is HIS name, hath HE cast, HIS right hand, in the greatness of THINE Excellency, THY wrath, THY nostrils, THY wind = "WHO IS LIKE UNTO THEE"*

b) This is a song of FAITH.

God's great deliverance from under Pharaoh's hand, Pharaoh's destruction and the miracle of the parted waters with dry land created a personal faith in the Israelite's hearts. These acts were evidence to the fact that God's Word was true and reliable.

1) They saw for themselves WHO GOD IS.

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Instead of asking “Where is the God our Fathers?” as before, Moses and Israel shout “the LORD is become MY salvation” out of a new found knowledge and appreciation of WHO God is. (“LORD”/*Jehovah* is the covenant keeping name of God.)

The phrase “The Lord is become” is descriptive of Israel’s understanding and not a declaration that some metamorphosis has taken over God. God has not, will not and cannot change! In witnessing this great event, God has become magnified **in the eyes of the Hebrews**. As when we witness the hand of God move in our lives and our hearts are immediately full of the reality of the power, love and nearness of God, so Moses now sings: The Lord is *become* my salvation and His right hand has *become* glorious in power. God was already their salvation and power has always belonged to God, but now Israel vividly REALIZES it.

2) They saw for themselves what THEY MUST DO.

→ Faith and Commitment go hand in hand

“I will sing unto the Lord” - “I will prepare Him an habitation”

3) They saw for themselves WHAT GOD CAN DO & WILL DO.

“He hath...” (triumphed, cast, dashed, guided, bring them in, etc.)

“He shall” v.14-18 (melt, bring them in, reign for ever and ever, etc.)

C) This song followed by dancing was absolutely proper.

Moses’ elevated praise and Miriam’s holy dance were the only proper responses. God had *triumphed gloriously, cast into the sea, dashed in pieces, displayed the greatness of His excellency, consumed them as stubble, caused the floods to stand upright as a heap with the breath of His nostril, and the enemy was stopped dead in his tracks*. THIS WAS AN EXCEPTIONAL DAY worthy of an exceptional song and outward expression of honor and thanksgiving to God.

Exodus 15:20-21—*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

2. The Scope of the Miracle

a) ISRAEL’S FAITH WAS STRENGTHENED

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“the Lord is my strength and song” v.2

b) EGYPT’S HOSTS WERE DESTROYED

“dashed in pieces the enemy” v.6

c) NATURE’S POWER WAS SUBMITTED

“Congealed the Waters” (v.8; Job 10:10; Zep 1:12; Zec 14:6)

d) CANAAN’S HEARTS WERE CONQUERED

“Fear and dread shall fall upon them” v.16

3. The Significance of the Miracle

a) God is and always will be on His throne!

“The Lord shall reign forever and ever.” v.18

The Lord will DO IT AGAIN! Because he delivered that day, they could know that God would deliver and be the salvation of His people ALWAYS. The fact that they served the living and only true God and that He is the one in control of all things was the greatest assurance of safety and success.

b) The enemy was STOPPED and can no longer pursue!

“...Pharaoh went...with his horsemen into the sea...” v.19

Pharaoh recanted his decision to liberate the Hebrews and tried to haul them back in chains. God saw to it that this would never happen. God destroyed Pharaoh and the hearts of the Egyptians were conquered. Egypt had no claim on the Hebrews anymore.

c) The people of God WENT ON and, can now possess their inheritance!

“Israel **went on** dry land” v.19

C. From the Red Sea to the Foot of Mount Sinai

1. No Water in the Wilderness of Shur (15:22)

Exodus 15:22—*So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.*

Shur was a city on the northeastern border of Egypt that was close to the location of modern Suez and it is also the name of its

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adjoining desert that stretches toward Canaan. The name *Shur* means “wall or that which limits” and was probably the last Arabian town before entering Egypt.

It is mentioned elsewhere in Scripture: Hagar’s Flight (Gen 16:7) Abraham dwelled between Kadesh and Shur (Gen. 20:1) and in Genesis 25:18; I Samuel 15:7; 27:8. It is also called “Etham” in Exodus 13:20 and Numbers 33:6-8;

2. Bitter Water in Marah (15:23-26)

Israel’s condition of having no water in the wilderness of Shur was magnified by the discovery of water that was undrinkable. Marah means *bitter*.

Israel responds by murmuring for the second time since leaving Egypt (14:11,12) and continues a habit of complaining and murmuring when faced with an obstacle. This was part of the ‘slave mentality’ that God designed to work out of them in the wilderness before bringing them into their inheritance. They had been slaves accustomed to defeat and mistreatment for so long, God had to teach them that they could overcome and be victors in the face of difficulty.

The miracle that occurs here is mysteriously suggestive of the cross of Christ. Moses casts a TREE into the waters which are sweetened and then God gives a mighty promise directly related to the sufferings of Christ on the cross.

v. 26 ... I will put none of
these diseases upon thee, ...:
for I am the LORD that
healeth thee

Isa 53:5 But he was wounded for
our transgressions, he was bruised
for our iniquities: the chastisement
of our peace was upon him; and
with his stripes we are healed.

3. Twelve Wells of Water in Elim (15:27)

... where were twelve wells of water, and threescore and ten palm trees..

It is amazingly apparent by the discovery at Elim that God is purposefully and sovereignly teaching Israel to trust Him. God knew what is was deep in their hearts despite all the singing and dancing after the Red Sea crossing. Immediately following that mountaintop experience he leads them into a place with no water and then a place with water that cannot be drunk. After miraculously cleansing those waters, God providentially brings them to an oasis bursting with water. This was as if to say, “My children, whether there is no water

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or the water is too bitter to drink or there is clean water in abundance, I am your first need and you can trust Me!”

The numbers 12 and 70 suggest something to us of Divine order and government and Divine providence. They remind us of the 12 tribes of Israel, the 12 Apostles, the 70 years of a man’s life (Psalm 90:10), 70 days the Egyptians mourned Jacob’s death, the 70 years of the Babylonian captivity, Daniel’s 70 weeks of years, the 70 members of the Sanhedrin, and the seventy disciples Christ sent out in Luke 10:1.

4. Manna in the Wilderness of Sin (16:1-36)

5. Two Miracles in Rephidim (17:1-16)

a. Water Out of the Rock on Mount Horeb (1-7)

b. Victory Over Amalek (8-16)

6. Arriving at the Foot of Mount Sinai (CH. 18-19)

a. A Sensible Person (18:1-21)

b. A Solemn Pledge (19:1-9)

c. A Sanctifying Preparation (19:10-15)

d. A Startling Power (19:16-25)

III. Giving the Law to God’s People (CH. 20-24)

A. Introduction to the Law of God (20:1-2)

1. God’s Right to Command—HE IS GOD!

Exodus 20:2—***I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.***

In 71 verses in the Pentateuch this reminder is given as a preface to His commands: “**I am the Lord**” and 29 times: “**I am the Lord thy God.**”

Ecclesiastes 12:13—*Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: **for this is the whole duty of man.***

2. Keeping His Commandments Brings Blessing

Exodus 20:6—*And shewing **mercy** unto thousands of them that love me, and keep my commandments.*

Psalms 119:143—*Trouble and anguish have taken hold on me: yet thy commandments are my **delights.***

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John 15:10 *If ye keep my commandments, ye shall **abide in my love**; even as I have kept my Father's commandments, and abide in his love.*

I John 5:3—*For this is the love of God, that we keep his commandments: and his commandments are **not grievous**.*

Revelation 22:14—***Blessed** are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

3. Keeping the Law Does Not Justify

Acts 13:39—*And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

4. Which is the Greatest Commandment? (Matthew 22:35-40)

5. Should the commandments of God be hung in public places?

Psalms 18:22—*For all his judgments were **before me**, and I did not put away his statutes from me.*

Psalms 119:30—*I have chosen the way of truth: thy judgments have I **laid before me**.*

Psalms 40:8—*I delight to do thy will, O my God: yea, thy law is **within my heart**.*

6. Are There Only 10 Commandments?

Genesis 26:5—*Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

Mark 10:19—*Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*

Mark 12:29—*And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:*

B. The Ten Commandments (CH. 20)

1. "Thou shalt have no other gods before me."

2. "Thou shalt not make unto thee any graven image,"

3. "Thou shalt not take the name of the LORD thy God in vain;"

4. "Remember the sabbath day, to keep it holy."

5. "Honour thy father and mother:"

6. "Thou shalt not kill."

7. "Thou shalt not commit adultery."

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|--|-------------------------------|
| 8. "Thou shalt not steal." | 11. Israel's Response (18-21) |
| 9. "Thou shalt not bear false witness" | 12. God's Emphasis (22-26) |
| 10. "Thou shalt not covet" | |

C. Judgments of God to be Set before the People (CH. 21-23)

1. Selling, Buying, & Freeing Servants (21:1-11)
2. Killing, Striking, & Causing Hurt (21:12-36)
3. Stealing, Making Restitution (22:1-17)
4. Abominations & Idolatry (22:18-20)
5. Treatment of Strangers, Widows & Fatherless (22:21-24)
6. Lending & Borrowing (22:25-27)
7. Reviling God/Judges and Cursing Rulers (22:28)
8. *"Fear God, Honor the King"/ 22:9 "judges=elohim"*
9. Offering of Firsts to God (22:29-30)
10. Flesh Torn in the Field (22:31)
11. Social Responsibilities (23:1-9)
12. Farming, Working, Feasts & Sacrifices (23:10-19)
13. Treatment of God's Messenger & Their Inheritance (23:20-33)

D. Judgments of God Set before the People (CH. 24)

1. A Great Amen & Commitment (1-8)
2. Seeing God (9-11)
3. Moses' Stays 40 Days in the Mount (12-18)

IV. Building the Tabernacle of God (CH. 25-40)

The Tabernacle with its priesthood, furniture and functions will be explored in detail in other studies, but for now we will only see a bird's eye view at this spiritually rich subject.

1. Purpose & Pattern of the Tabernacle (CH. 25-27, 30-31, 36-39)

Moses vowed in his song in Exodus 15: "I will prepare you a habitation." God's instruction on Mount Sinai concerning the

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tabernacle had not been given yet, but Moses appears to have received some insight beforehand. The tabernacle of God is first in the hearts of His people. The purpose of the tabernacle was to give God an earthly vessel in which to dwell. The tabernacle itself is a type of Christ and a pattern of the life of the Believer.

Materials for the Tabernacle came from the Free-will Offerings of the people.

Exodus 25:2—*Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.*

God himself designed the tabernacle and set its pattern
Exodus 25:9—*According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

2. Priestly Garments (28)

3. Sanctifying the Priests & the Tabernacle (29)

4. Two Golden Calves (32)

5. The Tabernacle of the Congregation (33)

a. God Commands Moses to Lead into Israel's Inheritance

b. God Commands the People to Put Off Ornaments

c. The Tabernacle of the Congregation is moved Outside the Camp (Talmudists say it was moved 3,000 feet outside the camp.)

d. Moses Meets Face to Face with God

6. Moses Hews Two Tablets of Stone (34)

7. Repetition of God's Law in the Ears of the People (35)

8. Tabernacle Completed (40)

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STUDY QUESTIONS

Section 2 - Exodus

1. What does Exodus mean?
2. What is the Hebrew title for this book and what does it mean?
3. What is the underlying theme/purpose of Exodus?
- 4-7. Complete the Following Outline of Exodus & Memorize it:

| | | |
|------|-------------------------------|-------------|
| I. | ...in Egypt | (1:1-13:16) |
| II. | ...Toward & Arriving at Sinai | |
| | (13:17-19:25) | |
| III. | ... His People | (20-24) |
| IV. | Building God's... | (25-40) |

8. The book of Exodus comprises a period of about how many years?
9. What is the name of people History tells us invaded Egypt about the time of Joseph's death AND which direction did they come from?
10. Write 2 to 3 Paragraphs on The first Commandment.
Exodus 20:3
11. Were the Jews the only race escaping Israel? (explain answer)

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9.

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Section 3: Leviticus

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Purpose/Theme:

Leviticus' theme of '**holiness and access to God**' answers the great question, "*How can unholy men access a holy God?*" The word holy occurs over 80 times in this book. The N.T. book of Hebrews is a close companion in theme to Leviticus.

Key Verse:

Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. (20:7-8)

Main People:

The people who bring the offerings (people of God) and the people who sacrifice the offerings (priests).

Key Thoughts:

- Holiness *...ye shall therefore be holy, for I am holy. (11:45)*
- Access to God *...I will be sanctified in them that come nigh me... (10:3)*

Brief Outline:

- ☐ **Sacrifice and Separation**—How can unholy men access a holy God? (1-7)
- ☐ **The Priest**—Priests went to God with the prayers and praises of the people. (8-10)
- ☐ **Rules of Cleanliness/Holiness**—God cares about every detail of our lives. (11-22)
- ☐ **The Feasts** (16,23)
- ☐ **Final Instructions** (24-27)

When Events Happened:

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1491 B.C.

Leviticus

→ The priestly ministry in the wilderness and the holy worship of Jehovah.

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LEVITICUS: Access to God

INTRODUCTION

A. Leviticus—The Name

Levi was the third son of Jacob ^(Gen. 29:34) and more importantly the tribe which produced Aaron ^(Ex. 4:14) the first High Priest after the Levitical Priesthood. The priesthood and sacrifices, although, did not begin with Aaron ^(Heb. 7:11). When the Israelites left Egypt, the ancient manner of worship was still observed by them, the eldest son of each house inheriting the priest's office, but this change was made at Mount Sinai conferring upon Aaron and his sons this office.¹⁵

*And take thou unto thee **Aaron** thy brother, and **his sons** with him, from among the children of Israel, **that he may minister unto me in the priest's office**....—Ex. 28:1*

The Hebrews refer to this book as “The Priest’s Law¹⁶”. The book of Hebrews is the source for the Vulgate title of this book and is its best commentary¹:

*If therefore perfection were by the **Levitical priesthood**, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? —Heb. 7:11; Ps. 110:4*

NOTE: Paul is establishing the paramount conclusion that as important as the Law and specifically the priesthood of the Old Testament was, it was not established by God as the end of His Divine purpose, but a building block and lesson preparing the way for a more perfect system of communing with God. *Heb. 9:11; 10:1*

B. Leviticus—The Setting

This book is generally held to be the work of Moses, though he was probably assisted by Aaron. Its date is B. C. 1490. It contains the history of the first month of their second year after leaving Egypt.¹

- | | |
|--|--------------|
| 1. Moses and the People Finished the Tabernacle | Ex. 40:33 |
| 2. The Glory of the Lord Filled the Tabernacle | Ex. 40:34-38 |
| 3. The Lord Spoke to Moses out of the Tabernacle | Lev. 1:1 |

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I. Sacrifice and Separation – 1:1-7:38

A. The Amazing Grace of Substitutional Sacrifice

The reaches of God's grace extend far beyond what the human mind can understand. We are speechless and amazed at the grace and mercy of God. There is no human effort that could be even closely compared to God's actions of love toward his people. All humanity was guilty of the greatest treason against God and yet Christ has positioned himself as our sin bearer and substitute! God has made provision so that the enemy can become friend, the slave can become a servant of love, and the outcast can become a beloved member of the family.

A student of the Bible and humanity must be puzzled with the same question as Nicodemus in John 3:9:

HOW CAN THESE THINGS BE?

- "Approved Unto God" (II Tim. 2:15)
- "Peace with God" (Rom. 5:1)
- "Come boldly unto the throne of grace" (Heb. 4:16)
- "Friend of God" (James 2:23)
- "Be with Me [Jesus]" (Luke 23:43)
- "Be Ye Holy" (Lev. 20:7)

B. The Purpose of the Old Testament Sacrifices

It is absolutely imperative that it be established in our minds that the redemption and justification of mankind is possible **only** through the blood of Jesus.

Heb 9:12-14—*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

In light of Christ's sacrifice on the cross, the 'bloody' book of Leviticus comes alive with relevance. Leviticus is not outdated because of Christ's death, but still serves the same purpose as it did before His death. The purpose of the sacrifices of Leviticus and the sum of the Old Testament is to point to Christ.

The law is a school master that makes clear definition of right, wrong,

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and remedy. As we look into this great study of Leviticus, keep in mind that each sacrifice, feast, and ordinance given by God is a portrait of Christ and his dealings with mankind.

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C.(Whole) Burnt Offering, ch. 1

Acceptable Value Determined by 'Pay Grade': herd→flock→fowl, vs.1,2 The principle is established here early on that God will not require an IMPOSSIBLE thing of his people. The offerings and sacrifices were regulated according to a person's ability and means. If a man was rich, he was certainly capable of a burnt offering of the herd, but a man of small means might find it a great sacrifice to part with merely the value of a fowl.

1. Of the Herd, vs. 3-9 (cattle)
2. Of the Flocks, vs. 4-13 (sheep, goats)
3. Of the Fowls, vs. 14-17 (turtle doves, young pigeons)

D.Meat Offering, ch. 2

1. Standard Meat Offering Details, vs. 1-3
2. Variations of the Meat Offering, vs. 4-10; 14-16
 - a. If Baked in an Oven, v.4
 - A fire pot, furnace
 - b. If Baked in a Pan, vs.5,6
 - A pan for baking in
 - c. If Baked in a Fryingpan, vs.7-10
 - A stew pan
 - d. If it is a Meat Offering of the "First Fruits", vs. 14-16
3. Emphatic Details of the Meat Offering, vs. 11-13
 - a. NO leaven, v. 11
 - b. First-fruits meat offering was not to be burnt. v.12
 - c. Salt must be used, v. 13 (*all thy offerings*, also)

E.Peace Offering, ch 3

1. Of the Herd, vs. 1-5
2. Of the Flock, vs. 6-16
 - a. If a Lamb, vs. 6-11
 - b. If a Goat, vs. 12-16

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3. A Perpetual Statute: , v.17
...that ye eat neither fat nor blood.

F. Sin Offering, ch. 4

1. If a soul shall sin through ignorance, vs. 1-12
2. if the whole congregation of Israel sin through ignorance, vs. 13-26
3. if any one of the common people sin through ignorance, vs. 27-35

G. Trespass Offering, ch. 5-6:7

1. Difference between the Sin Offering and the Trespass Offering, 5:1-6

The sin offering atoned for the offender, whereas, the trespass offering atoned only for a specific trespass. The sin offering can be considered as 'general redemption' and the 'trespass offering' can be considered a 'ransom' for a particular wrong. This provision mostly involves those sins committed in ignorance. The Trespass Offering is a subclass of the Sin offering. The sin offering was presented at feast days and done corporately, whereas trespass offerings were not and were more spontaneous.

2. Confess & then Bring a Trespass Offering, 5:7-6:7

- a. Knew the true story and didn't tell it.
- b. Touched an unclean thing.
- c. Lied under oath by forgetfulness.
- d. Harmed any of the Holy things of God.
- e. Disobeyed any command of God.
- f. Deceived his neighbor.
- g. Guilt of "Finders-Keepers" Syndrome.
- h. Broken Promises.

H. Priestly Regulations of the Sacrifices, 6:8-7:38

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1. Burnt Sacrifices Regulated, 6:8-13
2. Meat Offerings Regulated, 6:14-23
3. Sin Offerings Regulated, 6:24-30
4. Trespass Offerings Regulated, 7:1-10
5. Peace Offerings Regulated, 7:11-34
6. Conclusion & Summary, 7:35-38

7:35—This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

7:37—This is the **law** of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

I. The Separation of the People of God

God's people were expected to keep the law of God and live free of sin. But, a remedy was in place in the event the law was broken. This remedy ultimately is the atoning blood of Jesus but initially was the sacrifice of animals (beginning back in the garden of Eden) which points toward Christ's ultimate sacrifice.

The priests were to live separate in order to function in their priestly duties. Their very approval into the ministry required an implicit dedication and consecration to God.

In 7:37, the '**consecrations**' were the sacrifices and offerings which involved the dedication to God's service. The word 'consecrations' literally means 'a filling up, or filling of the hands.' In Exodus 29:2, *eil milluim*, means *the ram of filling up*.

A person's *hands were filled* with an offering to present to God, when they were dedicated to God. The word *consecration* signifies *the filling up* or *filling the hands*. These class of offerings were not only for atonement but were also a means for approaching God. (The same principal is loosely paralleled in Esther 4:11.)

II. The Priest

A. The Witness of the Levites:

- Was on the Lord's Side in midst of Korah's rebellion. *Ex 32:26*
- Was armed in joining David at Hebron. *I Chr. 12:23,27,28*
- "Caused the people to understand the law" *Neh. 8:6-8*

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B. The Preparation of the Priesthood - Chapter 8

This chapter gives us an account of the solemn consecration of Aaron and his sons to the priest's office. ¹⁷

1. It was done publicly, and the congregation was called together to be witnesses of it, Lev. 8:1-4.
2. It was done exactly according to God's appointment, Le 8:5.

Verses 1-30

1. They were washed and dressed, 6-9, 13.
2. The tabernacle, utensils and priests were anointed, 10-12.
1. A sin-offering was offered for them, 14-17.
2. A burnt-offering, 18-21.
3. The ram of consecration, 22-30.
4. The continuance of this solemnity for seven days, 31.

Verses 31-36

Moses, having done his part of the ceremony, now leaves Aaron and his sons to do theirs.

1. They must boil the flesh of their peace offering, and eat it in the court of the tabernacle, and the remains were burnt with fire, Lev 8:31-32.

This signified their thankful consent to the consecration: when God gave Ezekiel his commission, he told him to eat the roll, (Eze 3:1-2.)

2. They must not stir out of the court of the tabernacle for seven days,

Untangling themselves with the norm of earthly life that they might pursue spiritual and eternal purposes. (Lev 8:33)

C. The Purpose of the Priesthood

1. Nehemiah 8:6-10 - Reading & Teaching
2. Isaiah 61:6 - Ministers of God
3. I Peter 2:5 - Offer Up Spiritual Sacrifices
4. Revelation 5:10 - *hast made us unto our God kings and priests:*

D. Offerings of the Priesthood

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|-----------------------|-------|
| 1. Burnt Offering | Ch. 1 |
| 2. Meat/Meal Offering | Ch. 2 |
| 3. Peace Offering | Ch. 3 |
| 4. Sin Offering | Ch. 4 |
| 5. Trespass Offering | Ch. 5 |

III. Rules of Cleanliness & Holiness - Chapters 11-22

CLEAN & UNCLEAN

INTRODUCTION

Leviticus 10:10—*And that ye may put difference between holy and unholy, and between unclean and clean;*

- “CLEAN “ is found in 39 Verses and “UNCLEAN” in 82 verses in Leviticus.

Leviticus 22:31-33—*Therefore shall ye keep my commandments, and do them: I am the LORD. 32 Neither shall ye profane my holy name; but **I will be hallowed among the children of Israel: I am the LORD which hallow you,** 33 That brought you out of the land of Egypt, to be your God: I am the LORD*

A. LAW OF ANIMALS CH. 11

Lev. 11:47—*To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten...(shall not eat or touch the carcass it is unclean, abomination)*

EAT OF THE BEASTS OF THE EARTH (CLEAN)

2,3 ...Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud...

EAT NOT OF THE BEASTS OF THE EARTH (UNCLEAN)

4-8 chew the cud, & divide the hoof, not clovenfooted...camel... coney... hare...swine...

EAT OF THE WATERS

11:9 ... hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

EAT NOT OF THE WATERS

11:10-12 ... all that have not fins and scales in the seas...any living thing which is in waters

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EAT NOT OF THE FOWLS

11:13-20 ... the eagle, and the ossifrage, and the ospray...vulture... kite ... raven...owl... night hawk, ... cuckow, ... hawk ... little owl, ... cormorant, ... great owl,... swan, ... pelican, ... gier eagle, ... stork, the heron ... lapwing, ... bat....All fowls that creep, going upon all four...

EAT OF THE FLYING CREEPING THINGS

21-23 ... every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;...the locust ... the bald locust ... beetle ... grasshopper ...But all other flying creeping things, which have four feet, shall be an abomination unto you.

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WHEN A MAN TOUCH THE CARCASE OF THAT WHICH IS UNCLEAN V.24-26

- whosoever toucheth the carcase of them shall be unclean until the even.
- shall wash his clothes, and be unclean until the even.

EAT NOT CREEPING THINGS GOETH UPON PAWS ON ALL FOUR

Le 11:27-31 ... goeth upon his paws, ... beasts that go on all four, ...
...among the creeping things ... weasel...mouse...tortoise...ferret...
chameleon... lizard, ... snail... mole....

WHEN ANY THING IS TOUCHED BY THE CARCASE OF THAT WHICH IS UNCLEAN V.32-38

... any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed... every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. ... Of all meat ...on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean... And every thing whereupon any part of their carcase falleth... oven, or ranges for pots, they shall be broken down: for they are unclean...Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean.... any sowing seed which is to be sown, it shall be clean.

... But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean ...

WHEN A CLEAN BEAST DIE AND THE CARCASE IS TOUCHED YOU ARE UNCLEAN V.39-40

TOUCH IT, EAT IT, CARRY IT, ←unclean wash his garments and unclean until even

CREEPING THINGS ARE UNCLEAN V.41-43

every creeping ... shall not be eaten...Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat...

CONCLUSION - EXHORTATION TO KEEP CLEAN!!! V.44-47

... For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth....
For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.Le 11:46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the

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earth: Le 11:47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

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B. LAW OF HEALTH CH. 12-15

1. LAW OF CHILD BIRTH, CH. 12

a. Man Child

She shall be unclean seven days; Eighth day the flesh of his foreskin shall be circumcised. She shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

b. Maid Child

She shall be unclean two weeks, as in her separation: she shall continue in the blood of her purifying threescore and six days.

c. EITHER (when the days of her purifying are fulfilled)

She shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood.

And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering.

2. LAW OF LEPROSY CH. 13,14

- a. Looks Like Leprosy 13:1-8
- b. Leprosy Found In a Man 13:9-28
- c. Plague Upon the Head or Beard 13:29-39
- d. Baldness 13:40-44
- e. Treatment of Lepers 13:45-46
- f. Leprous Clothes 13:47-59
- g. Day of the Leper's Cleansing 14:1-32
- h. Leprous House 14:33-53
- i. CONCLUSION 14:54-57

3. LAW OF PHYSICAL 'ISSUEING' CH. 15

- a. MAN'S ISSUEING 1-18
- b. WOMAN'S ISSUEING 19-30

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C. CONCLUSION 31-33

C.LAW OF THE DAY OF ATONEMENT CH. 16

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D.LAW OF THE BLOOD OF SACRIFICE CH. 17

Leviticus 17:11-12—*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.*

“Blood is found in 66 verses in Leviticus.

THE BLOOD COVENANT

A. What is a ‘covenant’?

HB01285. tyrb b@riyth, ber-eeth' from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):--confederacy, (con-)feder(-ate), covenant, league.

GR1242. diayhkh diatheke, dee-ath-ay'-kay from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will):--covenant, testament.

--To the ancient Hebrews, a blood covenant was the most binding, sacred agreement that could be made.--

The making of a blood covenant seems to be a universal concept found among all peoples in even the most remote parts of the world. The custom of making blood covenants can be found among American Indians as well as in the deepest most remote parts of Africa. The origin of the blood covenant customs looms somewhere beyond the horizon of known history. The customs surround the making of a blood covenant among Hebrews involved:

1. Exchanging Garments and Swords I Sam. 18:4
2. A Blood Sacrifice Gen. 15:9-17; 31:43-54;
Jer. 34:18-19
3. A Memorial Covenant Meal Gen. 31:54

Examples of blood covenants in the Bible:

1. Laban & Jacob Gen. 31:43-55
2. David & Jonathan I Samuel 18:1-4

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B. The Pattern of God's Covenant

God's covenant with us is in the same pattern of the O.T. blood covenant. (Heb. 9:24)

- | | |
|--|--------------|
| 1. We Exchange our Garments and Swords | Eph. 6:11-17 |
| 2. There Has been Made a Blood Sacrifice | Heb. 9:12-22 |
| 3. We have a Memorial Covenant Meal | Matt. |
| 26:26-29 | |

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C. Benefits of God's Covenant

A. We have Been made 'joint-heirs' with Christ

Romans 8:15-23; Eph. 1:11,14,18; Heb. 9:15-17; I Peter 1:3,4

B. We have God's Word

1. Salvation Rom. 5:9
2. Never Alone I Chr. 28:20 "He will not fail thee"
3. Victory I Cor. 15:57
4. Healing Isaiah 53:5
5. Life & Peace Mal. 2:5; Num. 25:12

D. Obligations of God's Covenant

1. Atonement Must be Made for all Sin Num. 25:13
2. Serve No Other God Deut. 6:5
3. Seek No Other Source John 4:10,13,14; Deut. 18:9-14; Rom. 16:19
4. Keep His Word

Deuteronomy 4:2—*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

Hebrews 8:10—*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

E. LAW OF THE LAND CH. 18-20

1. Follow God's Customs Not Theirs

Leviticus 20:22-23—*Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.*

2. Summary Thus Far of God's Customs

- Difference between clean beasts and fowls and unclean
- And ye shall be holy unto me: for I the LORD am holy
- A man or woman that hath a familiar spirit, or is a wizard, shall be put to death:

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F. LAW OF THE PRIESTHOOD & OFFERINGS

CH. 21-22

1. Law of the Priesthood 21:1-22:16

Lev. 21:1—*And the LORD said unto Moses, Speak unto the priests the sons of Aaron...*

Lev. 21:24—*And Moses told it unto Aaron, and to his sons, and unto all...Israel.*

2. Law of the Offerings 22:17-33

a. Without Blemish 17-25

b. Kill Not both Parent and Young 26-28

c. Eat the Same Die Killed 29-30

IV. The Feasts & Holy Days- Chapter 23

1. Sabbath/Shabbat 1-3

A weekly day of rest beginning Friday at sundown and closing Saturday at sundown.

2. Passover 4-8

Feast of Unleaven Bread on Nisan 14 around March or April is a reminder of God's Protection during plagues in Egypt.

3. First Fruits/ Yom HaBikkurim 9-14

Firstfruits Harvest Offering First day after the Sabbath after Passover (Sunday)

4. Feast of Weeks/Shavout 15-22

Harvest Offering Fifty Days (hence: Pentecost) after Passover. Reading of the Book of Ruth "A Harvest"

5. Feast of Trumpets/Rosh Hashanah 23-25

The Jewish New Year. The Shofar (Ram's horn Trumpets are blown to proclaim a gathering for worship.

6. Day of Atonement/Yom Kippur 26-32; Ch. 16

The High Priest would enter the Holy of Holies to sprinkle blood on the Ark of the Covenant for Israel's sins. In modern Judaism, the elaborate Temple service given by God has been replaced by one day of fasting and synagogue attendance.

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7. Feast of Tabernacles (Booths)/Sukkot 33-44

Temporary Booths are constructed to remind Israel of the Wilderness wandering. A Lulav of Palm Branches are waved ushering the Kingdom of the Messiah, Yeshua.

V. Final Instructions

A. Chapter 24 - lamp to burn continually, 12 Cakes of Bread, v.10-23 Story of Rebellious Son and declaration there will be ONE law for both stranger and Jew.

B. Chapter 25 -- Year of Jubilee, Sabbath of the Land and Servants

C. Chapter 26 - Blessing **or** Curse

D. Chapter 27—Estimation or Value of Sacrifices and Sanctifications

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Section 3 – Leviticus Study Questions

1. Write Leviticus 20:7-8. VERBATIM.
2. Were the Levites the first priests? Give Scripture.
3. Explain the title given to this book.
4. How do the Hebrews refer to this book?
5. What are the two key thoughts of Leviticus?
6. Is the Levitical priesthood, as Divinely instituted, the fullness of God's will for worship and service to God? Explain with Scripture.
7. What time period does the book of Leviticus encapsulate?
8. What significant idea can be found in Leviticus 16? (clue: verses 29 & 30)
9. The word *sin* can be found in 70 verses in the book of Leviticus. Using the book of Leviticus as your dictionary, answer the following question: **What is sin?**
10. List the five offerings described in Chapters 1 thru 7.
11. From Chapter 23, list the 7 feasts.

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12. In your own words using up to three sentences: What is true Bible holiness?

13.

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Section 4: Numbers

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Purpose/Theme:

This book records Israel's forty years of wandering in the wilderness and of the equipping of the people for taking possession of the Promised Land. The central chapters are 13 and 14 in which the tribes, in response to Divine command, leave Sinai to possess Canaan some eleven days' march.

The Name - Numbers

The Hebrew title for this book is "bəmidbar", that is, "in the wilderness of." The name "Numbers" is derived from the fact this book contains the numbering of the people of Israel in the wilderness of Sinai (chapters 1-4) and the numbering of the people afterwards on the plain of Moab (chapter 26).

Key Verse:

Numbers 9:17— *And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.*

Main People: Moses, Aaron, Joshua, Caleb, Miriam, and the Priests

Brief Outlines:

The events in the book of Numbers encompass a period of 40 years.

- | | |
|---|---|
| <input type="checkbox"/> The Preparation for the Journey (1-10) | <input type="checkbox"/> The Old Generation (1-14) |
| <input type="checkbox"/> The Wilderness Wanderings (10-20) | <input type="checkbox"/> The Transition Era (14-20) |
| <input type="checkbox"/> The Journey to Canaan (21-36) | <input type="checkbox"/> The New Generation (21-36) |

→Numbers opens on the 1st day of the 2nd month of the 2nd year since leaving Egypt with God speaking to Moses in the Tabernacle of the congregation.

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1491 B.C.

Numbers

1451 B.C.

→40 Years in the Wilderness Wandering, Murmuring & Learning.

INTRODUCTION TO NUMBERS

Remember, the Bible is first a *spiritual* Book. No matter what section of the Holy Scripture we study its highest concern will always be a spiritual one.

The Bible is useful for business, reliable for history, and a fascinating read, but every precept laid out and recorded account reveals a spiritual lesson:

- (1) Genesis' creation is an elaborate revelation of salvation. Christ speaks life and light into our chaos and creates new life.
- (2) The Hebrew Exodus parallels spiritual deliverance from the bonds of sin and this world.
- (3) In Numbers, the Israelites' journey through the wilderness provokes thought concerning the spiritual themes of full reliance upon God and the life lived walking in the Spirit. Numbers especially illustrates sanctification which a separation from Egypt's (worldy) influence.

To the spiritual mind, a study of the O.T. law is quickening and provocative, but the carnal mind might find it lackluster.

I Corinthians 2:14-16—*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

The study of the offerings and priesthood is insightfully rich in teaching us how to approach a holy God and our service to Him. The blood of goats point to the Savior Jesus Christ and the instruction of Moses is counsel from the ALMIGHTY GOD.

Do not study the Bible merely intellectually as a scholar, but devour the spirit of Its message heartily!

2 Corinthians 3:6-8—*Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious?*

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The thirty-six chapters of Numbers journal the details of a spiritual pilgrimage. It is a spiritual journal of spiritual journey toward a spiritual inheritance.

Chapter 1

The Men of War Numbered

1-46

(49 times number or sum can be found in this book.)

On the first day, of the 2nd month, in the 2nd year from their exodus, God commands Moses, the author of this book, to take a sum of all the congregation of the children of Israel. This was the criteria for this tally:

1. Male
2. 20 years old and upward
3. All able to go forth to war

| | | | | | |
|-------------------|----------|---|-----------|---|---------|
| v.21 | Reuben | - | Elizur | - | 46,500 |
| v.23 | Simeon | - | Shelumiel | - | 59,300 |
| v.25 | Gad | - | Eliasaph | - | 45,650 |
| v.27 | Judah | - | Nahshon | - | 74,600 |
| v.29 | Issachar | - | Nathaneel | - | 54,400 |
| v.31 | Zebulon | - | Eliab | - | 57,400 |
| v.33 | Ephraim | - | Elishama | - | 40,500 |
| v.35 | Manasseh | - | Gamaliel | - | 32,200 |
| v.37 | Benjamin | - | Abidan | - | 35,400 |
| v.39 | Dan | - | Ahiezer | - | 62,700 |
| v.41 | Asher | - | Pagiel | - | 41,500 |
| v.43 | Naphtali | - | Ahira | - | 53,400 |
| v.46 Grand Total: | | | | | 603,550 |

The Levites Exempted for Tabernacle Service

47-54

*Only thou shalt **not** number the tribe of Levi, neither take the sum of them among the children of Israel:-- v.49*

KOHATH. Son of Levi, Ge 46:11, and father of the Kohathites, who were appointed to carry the ark and sacred utensils of the tabernacle during the journeying., Ex 6:16-24; Nu 4:4-15.

GERSHON. The eldest son of Levi, and head of one of the three branches of the Levitical tribe, Ge 46:11; Ex 6:16. The Gershonites encamped west of the tabernacle in the wilderness, and carried its curtains and other parts from station to station, Nu 3:17,25; 4:24-28,38-41; 10:17. Thirteen cities were assigned to them in northern Canaan, Jos 21:6; 1Ch 6:62,71.

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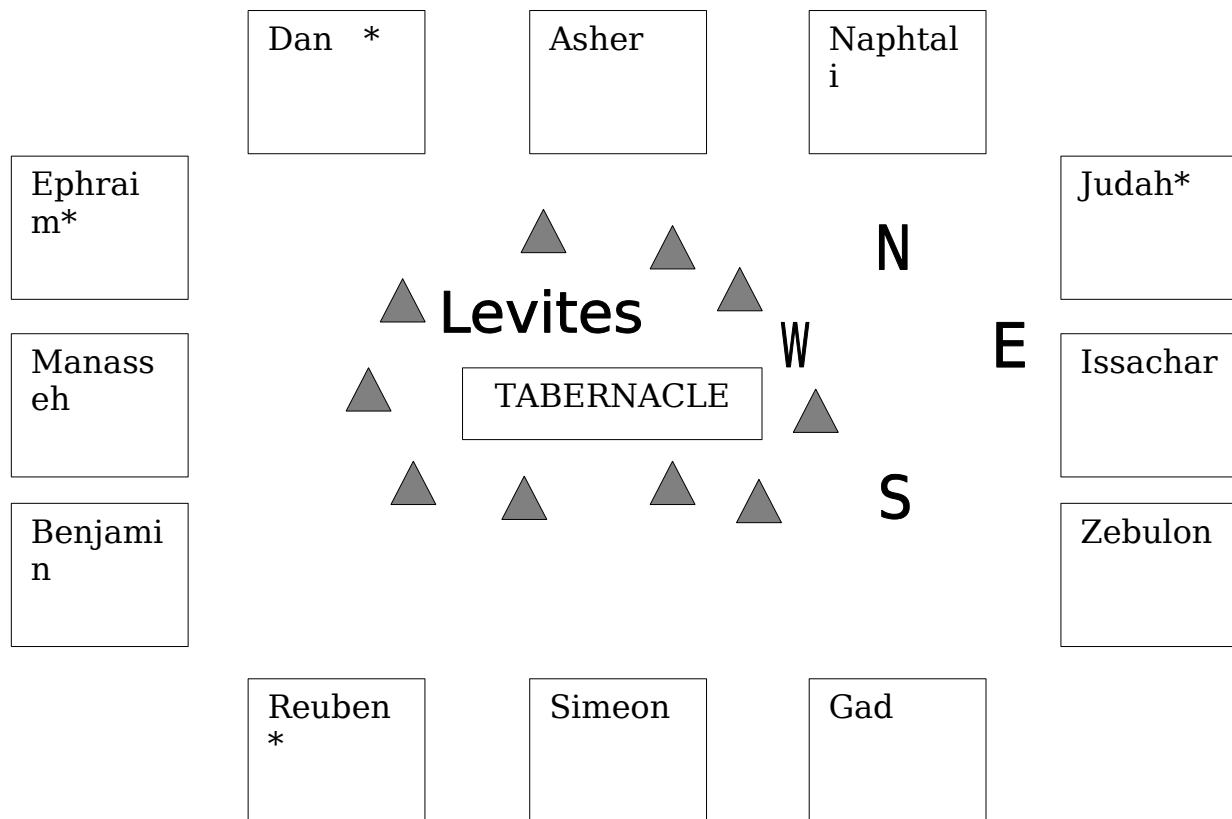
MERARI. The youngest of Levi's three sons, born in Canaan, and head of a family of the Levites, Ge 46:11; Ex 6:16; Nu 3:17; 1Ch 6:1. In the journey through the wilderness they were charged with the framework of the tabernacle, to carry from one place of encampment to another, and there set it up, Nu 4:29-33; 7:8. Twelve cities were assigned to them beyond Jordan, Jos 21:7,34-40.

Chapter 2

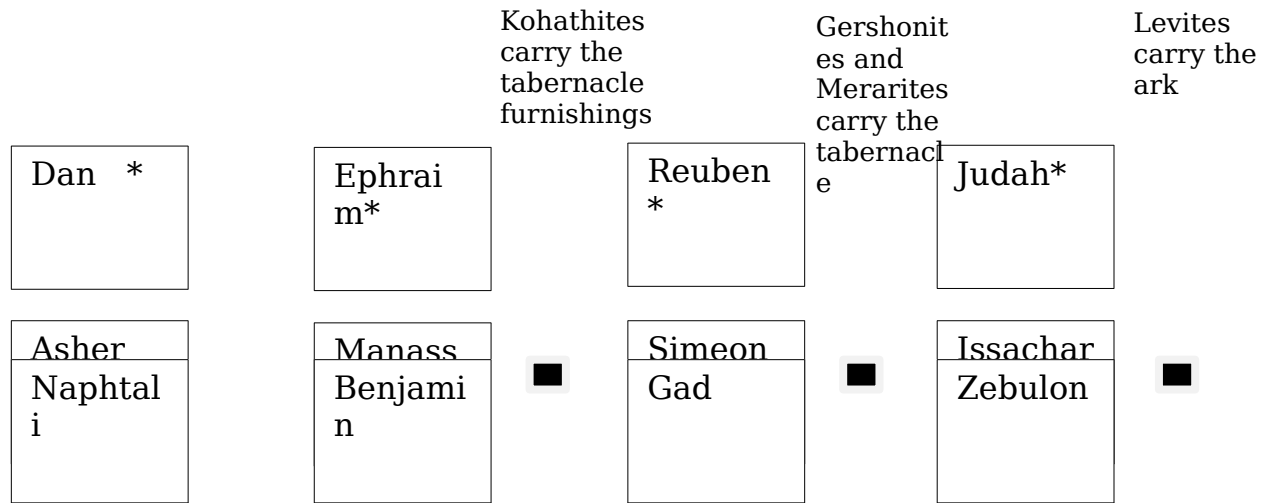
The Order of the Tribes in their tents:

1-34

ENCAMPMENT ORDER



MARCHING ORDER



Chapter Three Census of the Levites

Numbers 3:39

All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

Adam Clarke's Commentary:

This total does not agree with the particulars; for the Gershonites were 7,500, the Kohathites 8,600, the Merarites 6,200, total 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. Kennicott's is the most simple. Formerly the numbers in the Hebrew Bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now it is probable that an error has crept into the number of the Gershonites, Nu 3:22, where, instead of 7,500, we should read 7,200, as K caph, 500, might have been easily mistaken for r resh, 200, especially if the down stroke of the caph had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000, as mentioned in the 39th verse.

| | |
|------------------------------------|-------------|
| The Levites' Service | 1-39 |
| The Firstborn Freed by the Levites | 40- |
| 43 | |
| The Overplus Redeemed | 44- |
| 51 | |

Chapter 6:1-21: "The Law of the Nazarite"

Chapter 6:22-27: "The Custom and Manner of Blessing a Child of Israel"

Chapter 7: "The Princes Bring Their Offering"

Chapter 8:1-4: "Cleansing of the Levites"

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Chapter 8:5-22: "Aaron's Lighting of the Candlestick"

Chapter 8:23-26: "The Age and Time of Levitical Service"

Chapter 9:1-14 "Special Passover Provisions"

Chapter 9:15-23 "Following the Cloud/Fire"

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Chapter 10:1-10: "The Two Trumpets of Silver"

1. Call to Man
2. Appeal to God

Exodus 19:16—...*"the voice of the trumpet exceeding loud"*—A sound not made by human breathe.

The Silver Trumpets speak to us as the voice of God to the assembly.

1 Peter 4:11—*If any man speak, let him speak as the oracles of God...*

Numbers 10:2—***Make*** thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest ***use*** them for the calling of the assembly, and for the journeying of the camps.

I. There were strict orders in making the Silver Trumpets and using them.

A. "Make thee two **trumpets** of **silver**"

1. Making the Trumpets

a. Sound-Trumpet (loud) Ex. 19:16 "exceeding loud"

b. Color-Silver (redemption)

Psalms 12:6—*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*

Psalm 66:10—*For thou, O God, hast proved us: thou hast tried us, as silver is tried.*

A. "Of a whole piece shalt thou make them"

a. *The Word of God*

- Trumpets are made from the information and Revelation God gives to you.

b. *The Bible*

Old Testament & New Testament. Two Testaments as one Book. Both record the voice that proclaims the truth about Redemption, Salvation, Deliverance, Healing and Victory. The voice on the cross "It is finished" Redemption has been accomplished-the provision has been made The scarlet thread of Redemption is woven through every book of the Bible. Jesus is our blessed Redeemer

B. "that thou mayest **use** them"

1. *Using the Trumpets*

a. "for the calling of the assembly"

b. "for the journeying of the camps"

c. "Jubilee" Lev.25:9 Day of Atonement

d. "Alarm for war" Num. 10:9; 31:6 II Tim.

3:16;1 Cor. 14:8;Jer. 6:17;

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Trumpets must be used for His Honor and His Glory.

Numbers 10:2—***Make thee*** two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

C. *Make thee* two trumpets of silver of a whole piece shalt thou make them 1. ***Becoming responsible to the Word***

a. “*Make thee two trumpets of a whole piece*”

1) The Old Covenant

2) The New Covenant

Mat. 28:19; Romans 1:17; 10:8, 15,17; I Cor. 2:9-10

1 Tim. 4:16—*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Titus 2:1—*But speak thou the things which become sound doctrine:*

Joel 2:1—*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

Hosea 8:1—*Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.*

1Thes. 1:8—*For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

- You must be responsible to the things God reveals to you.

The written Word is the supreme authority we judge all revelation by.

The source of our faith is revealed to us by the Holy Ghost out of the written Word. The Revealed Word produces the faith not the written Word.

Romans 1:17 “Faith to faith”

John 1:16 “Grace for Grace” II Peter 3:18

II Cor. 3:18 “Glory to Glory”

Proverbs 4:18 “more and more” (Light to Light)

Psalms 84:7 “Strength to Strength”

Isaiah 6:3 “Holy, Holy, Holy”

Numbers 10:2—*Make thee two trumpets of silver; of a whole piece ...*

John 6:12—*...Gather up the fragments that remain, that nothing be lost.* Phil.

2:12-13 (work out what God has worked in You)

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John 6:63—*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

John 8:26-28 *"The Father hath taught Me"*

John 12:49-50 *"as the Father said so I speak"*

II Timothy 4:12 *"Preach the Word"*

Jonah 3:2 *"Preach the Preaching I bid thee"*

Mat. 28:19-20 *"Observe all things whatsoever I have commanded"*

Joshua 1:7-8 *"Observe to do"*

Hear and give a clear sound

- It is not enough to receive a Revelation we must use them.

All souls are lost without The Lord Jesus Christ as their savior.

All souls are saved through believing in the blood of Jesus Christ to cleanse them from all sin. No man is saved in his sin but from his sin.

Numbers 10:3—*And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.*

D. "they shall blow with them"

1. The Blowing of the Trumpets

a. The calling of the assembly

1) "at the Door" 10:3

a) The invitation to Christ John 10:7,9; 14:6;

b) "they shall blow with them"

This means to speak from both the Old and the New, the whole Word of God spoken. Acts 20:27 *"all the counsel of God"*

2) "assemble themselves to thee"

Numbers 10:4,7 "Blow, but with one trumpet"

a) A special calling—Not everybody will respond to this call

b) A call to Holiness

c) A call to Sanctification

(1) Separation from the world

(2) Set apart unto God

d) A call to obedience and unity

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Numbers 8:7 "And thus shalt thou do unto them, to cleanse them... and so make themselves clean." I Peter 1:22; I I Cor. 7:1; II Timothy 2:21

b. Journeying

1. The call for progression, advancement

10:5 "...camps... Go Forward"

I John 1:7, 9 (Go on in God) Hebrews 6:1 "Let us go on unto perfection" I Peter 1:17

c. War

Num. 10:9—*And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.*

- *This Gospel prepares us for war* - I Peter 4:1; Eph. 6:10-18; I Cor. 10:3-6
- Many have nothing to fight with to destroy the devil and nothing to protect themselves.
- As the Word of God is Revealed and applied you have your weapon supplied to you by the Holy Ghost. (Isaiah 59:19; I John 3:8)
- (Eph. 2:8.) Our whole experience from beginning to end depends on the grace that is revealed to us and that we allow God to work in our heart through faith and patience. (Titus 2:11-15; I Peter 4:1, 4, 8-14)
-

d. "In the day of gladness" (a day of gladness)

1. Day of Salvation – Saved into the Family of God

2. Baptism of the Spirit –

(earnest of our inheritance) - Eph 1:13-14 Baptized into the body of Christ – 1Cor 12:13

3. Day of Adoption – Romans 8:23; 14-19; Gal. 4:1-7

Phil. 2:15-16; 3:10-14, 21; Heb. 2:10

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

e. Blow with the trumpets over your burnt offerings and sacrifices- these represent the cross- the Gospel

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I Cor. 1:18; Romans 1:16

Jesus is the one that laid down His life for us.

II Cor. 5:21

The clear sound must go out exceedingly loud.

The clear sound of Redemption,

The clear sound Salvation

The clear sound of Resurrection

The clear sound of Deliverance

The sound of the whole Word of God

✚ The sound of Judgment (Jer. 4:4-8)

✚ The sound of Warning (Jer. 6:14-19,30)

✚ The sound of the tribulation hour (Jer. 30:7) Jacob's trouble

✚ The last Trumpet Sound (I Cor. 15:52)

Chapter 10:11-36: "First Steps in Following the Cloud"

20th Day, 2nd Month, 2nd Year since leaving Egypt.

Chapter 11: ""

Chapter 12: ""

Chapter 13: ""

Chapter 14: "The Murmurings

Nu 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

Much of what is recorded in Numbers is preserved for us not for the purpose of imitation but of warning!

(Numbers 14:22 - "ten times" literary form to express many times, over and over)

Chapter 15: ""

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Chapter 19: "The Red Heifer"

Nu m.19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

This chapter is only concerning the preparing and using of the ashes which were to infuse the water of purification. The people had complained of the strictness of the law, which forbade their near approach to the tabernacle,

Num. 17:13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

In answer to this complaint, they are here directed to purify themselves, so as that they might come as far as they had occasion without fear.

I. The method of preparing these ashes, by the burning of a red heifer, with a great deal of ceremony, Nu 19:1-10.

II. The way of using them.

1. They were designed to purify persons from the pollution contracted by a dead body, Nu 19:11-16.

2. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified, Nu 19:17-22. And that this ceremonial purification was a type and figure of the cleansing of the consciences of believers from the pollutions of sin appears by the apostle's discourse, (Heb 9:13,14), where he compares the efficacy of the blood of Christ with the sanctifying virtue that was in "the ashes of a heifer sprinkling the unclean."

In Numbers 19:1-10, We have here the divine appointment concerning the solemn burning of a red heifer to ashes, and the preserving of the ashes, that of them might be made, not a beautifying, but a purifying, water, for that was the utmost the law reached to; it offered not to adorn as the gospel does, but to cleanse only. This burning of the heifer, though it was not properly a sacrifice of **atonement for wrong done**, being not performed at the altar, yet was typical of the death and sufferings of Christ, by which he intended, not only to satisfy God's justice, but to purify and pacify our consciences, that we may have peace with God and also peace in our own bosoms, to prepare for which Christ died, not only like the bulls and goats at the altar, but like the heifer without the camp.

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- I. There was a great deal of care employed in the choice of the heifer that was to be burnt, much more than in the choice of any other offering,

Num. 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

- a. It must not only be without blemish, typifying the spotless purity and sinless perfection of the Lord Jesus,
- b. It must be a red heifer, because of the rarity of the colour, that it might be the more remarkable: the Jews say,

"If but two hairs were black or white, it was unlawful."

Christ, as man, was the Son of Adam, red earth, and we find him red in his apparel, red with his own blood, and red with the blood of his enemies.

- c. It must be one on which never came yoke, which was not insisted on in other sacrifices, but thus was typified the voluntary offer of the Lord Jesus, when he said, Lo, I come, He was bound and held with no other cords than those of his own love. This heifer was to be provided at the expense of the congregation, because they were all to have a joint interest in it; and so all believers have in Christ.

- II. There was to be a great deal of ceremony in the burning of it. The care of doing it was committed to Eleazar, not to Aaron himself, because it was not fit that he should do anything to render himself ceremonially unclean, no, not so much as till the evening Num. 19:3; Num. 19:8; yet it being an affair of great concern especially in the significance of it, it was to be performed by him that was next to Aaron in dignity. The chief priests of that time had the principal hand in the death of Christ.

1. The heifer was to be slain without the camp, as an impure thing, which **identifies** the insufficiency of the methods prescribed by the ceremonial law to take away sin. So far were they from cleansing effectually that they were themselves unclean; as if the pollution that was laid upon them continued to cleave to them. Yet, to answer this type, our Lord Jesus, being made sin and a curse for us, suffered without the gate, Heb 13:12.

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2. Eleazar was to sprinkle the blood directly before the door of the tabernacle, and looking steadfastly towards it, Nu 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

This made it in some sort an expiation; for the sprinkling of the blood before the Lord was the chief solemnity in all the sacrifices of atonement; therefore, though this was not done at the altar, yet, being done towards the sanctuary, it was **closely related** that the virtue and validity of it depended upon the sanctuary, and were derived from it. This signified the satisfaction that was made to God by the death of Christ, our great high priest, who by the eternal Spirit (and the Spirit is called the finger of God, (Luke 11:20) offered himself without spot unto God; directly before the sanctuary, when he said, Father, into thy hands I commit my spirit. It also signifies how necessary it was to the purifying of our hearts that satisfaction should be made to divine justice. This sprinkling of the blood put virtue into the ashes.

3. The heifer was to be wholly burnt, Nu 19:5. This typified the extreme sufferings of our Lord Jesus, both in soul and body, as a sacrifice made by fire. The priest was to cast into the fire, while it was burning, cedarwood, hyssop, and scarlet, which were used in the cleansing of lepers (Le 14:6,7), that the ashes of these might be mingled with the ashes of the heifer, because they were designed for purification.

4. The ashes of the heifer (separated as well as they could from the ashes of the wood wherewith it was burnt) were to be carefully gathered up by the hand of a clean person, and pounded and sifted, and so laid up for the use of the congregation, (Nu 19:9), not only for that generation, but for posterity; for the ashes of this one heifer were sufficient to season as many vessels of water as the people of Israel would need for many ages. The Jews say that this one served till the captivity, nearly 1000 years, and that there was never another heifer burnt till Ezra's time, after their return, grounded only upon the silence of their old records in the later times of their church, of which they had more full records, they find eight burnt between Ezra's time and the destruction of the second temple, which was about 500 years, These ashes are said to be laid up here as a purification for sin, because, though they were intended to purify only from ceremonial uncleanness, yet they were a type of that purification for sin which our Lord Jesus made by his death. Ashes mixed with water are used in scouring, but these had their virtue purely from the divine institution, and their accomplishment and perfection in Christ, who is the end of this law for righteousness.

a. That the water of purification was made so by the ashes of a heifer, whose blood was sprinkled before the sanctuary; so that which

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cleanses our consciences is the abiding virtue of the death of Christ; it is his blood that cleanses from all sin, 1Jo 1:7.

b.. That the ashes were sufficient for all the people. There needed not to be a fresh heifer slain for every person or family that had occasion to be purified, but this one was enough for all, even for the strangers that sojourned among them (Nu 19:10); so there is virtue enough in the blood of Christ for all that repent and believe the gospel, for every Israelite, and not for their sins only, but for the sins of the whole world, 1Jo 2:2.

c. That these ashes were capable of being preserved without waste to many ages. No bodily substance is so incorruptible as ashes are, these a very fit emblem of the everlasting efficacy of the sacrifice of Christ. He is able to save, and able to cleanse, to the uttermost.

d. These ashes were laid up as a stock or treasure, for the constant purification of Israel from their pollutions; so the blood of Christ is laid up for us in the word as an inexhaustible fountain of merit, to which by faith we may have recourse daily for the purging of our consciences; see Zec 13:1.

e. All those that were employed in this service were made ceremonially unclean by it; even Eleazar himself, though he did but sprinkle the blood, Nu 19:7. He that burned the heifer was unclean (Nu 19:8), and he that gathered up the ashes (Nu 19:10); so all that had a hand in putting Christ to death contracted guilt by it: his betrayer, his prosecutors, his judge, his executioner, all did what they did with wicked hands, though it was by the determinate counsel and foreknowledge of God (Ac 2:23); yet some of them were, and all might have been cleansed by the virtue of that same blood which they had brought themselves under the guilt of. Some make this to signify the imperfection of the legal services, and their insufficiency to take away sin, inasmuch as those who prepared for the purifying of others were themselves polluted by the preparation. The Jews say, This is a mystery which Solomon himself did not understand, that the same thing should pollute those that were clean and purify those that were unclean.

II Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Chapter 21: "The Brazen Serpent" (John 3:14)

The Book of the Wars of the Lord

Numbers 21:14

Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

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Adam Clarke's Commentary:

[The book of the wars of the Lord] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of remembrances and directions, written by Moses for Joshua's private instruction for the management of the wars after him. See Ex 17:14-16. It may be that this was the same book which is called the book of Jasher, i. e., the book of the upright, or a directory for Joshua, from Moses, what to do and what to expect in his wars; and in this book it seems as if Moses directed the setting up of archery, see 2Sa 1:18, and warrants Joshua to command the sun, and expect its obedience, Jos 10:13."

Chapter 34: "The Boundaries of Israel's Inheritance"

All the land was theirs, but they only possessed a portion.

Cities of Refuge

Numbers 35:6-34; Joshua 20:1-9

The idea of providing cities of refuge (Joshua 20:1-9) for capital offenses is rooted in the tension between customary tribal law (retaliation or revenge, in which the blood relative is obligated to execute vengeance) and civil law (carried out less personally by an assembly according to a standard code of justice).

Blood feuds are usually associated with nomadic groups; legal procedures, with villages and towns. Israel, found it necessary to adopt an intermediate step regulating manslaughter, so that an innocent person would not be killed before standing trial. Absolution was possible only by being cleared by his hometown assembly, and by the eventual death of the high priest, which freed the offender from ritual pollution.

STUDY QUESTIONS

Section 4 - Numbers

1. From what is the title "Numbers" derived?
2. What does this book record, generally speaking?
3. Write verbatim the key verse of this book.
4. What was the criteria for the census taken in Numbers chapter one?
5. Was the sum of the Levites taken with these? Explain your answer.
6. Draw/illustrate the order of encampment of the tribes in the wilderness.

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7. Draw/illustrate the order of marching of the tribes in the wilderness.

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8. Who were the Kohathites, Gershonites, and Merarites?

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9. Explain briefly the provision of the 'Cities of Refuge.'
10. **In your own words**, Write about one of the wilderness 'murmurings' in 3-10 sentences.
11. What is the main theme of each of the following chapters?
Chapter 10—
Chapter 19—
Chapter 21—

Section 5: Deuteronomy

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Purpose/Theme:

The term “Deuteronomy” refers to the second stating of the Law of Moses. The book also rehearses the history of the Jews and records some of Moses’ great speeches. **(There is no new information contained in Deuteronomy.)**

The name of this book reveals its purpose: “deuter” meaning “second” and “nomos” meaning “law.” It is a repetition of the laws of Sinai. (17:18) The title of this book is rendered “copy” in 17:18, and means “duplicate.”

Key Verse:

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:” (30:19)

Main People:

Moses, Joshua

Outline:

- ☐ Moses’ First Speech to the People “Looking Back” (1-4)
- ☐ Moses’ Second Speech to the People “Looking Up” (5-26)
- ☐ Moses’ Third Speech to the People “Looking Out” (27-33)
- ☐ Moses’ Death (34)

When Events Happened:

1451 B.C. Deuteronomy

→40 Years in Wilderness
Moses

→Joshua Replaces

Deuteronomy

The Fifth Book of Moses

I. “The Book of Reviews”

Only take heed to thyself, and keep thy soul diligently, **lest** thou **forget** the things which thine eyes have seen, and **lest** they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

--Deuteronomy 4:9

- The old generation that had left Egypt died by the way, except for Joshua and Caleb (1:36; Num. 32:12), and a new generation must have the old-time laws rehearsed in their hearing.¹⁸
- The remembrance of deliverance from Egypt is constantly urged as a motive to obedience. (5:15; 10:12,13)¹
- Deuteronomy is a most integral part of the Pentateuch seeing that it condenses and continues the great truths of the first four books of the Bible, namely -

Divine election of Israel, prominent in Genesis.

Divine deliverance of Israel, conspicuous in Exodus.

Divine holiness of Israel, pre-eminent in Leviticus.

Divine jealousy and determination, in Numbers. (8:2 *wilderness purpose*)

And now

Divine love and bounty in Deuteronomy. (7:6-16)

- Remember the Law of the Land. 4:5
- Remember Especially Deut. 4:10; Ex 19:9,16; 20:18; Heb 12:18-19

II. “Possess the Land”

*But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a **people of inheritance**, as ye are this day.*

-Deuteronomy 4:20

1:8,21,39; 2:24,31; 3:18,20; 4:1,5,14,22,26; 5:31,33; 6:1,18; 7:1; 8:1; 9:1,4,5,6,23; 10:11; 11:8,10,11,23,29,31; 12:1,2,29; 15:4; 17:14; 18:14; 19:2,14; 21:1; 23:20; 25:19; 28:21,42,63; 30:5,16,18; 31:3,13; 32:47; 33:23

THERE IS A BATTLE TO BE FOUGHT!

If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

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Thou shalt not be afraid of them: but **shalt well remember what the LORD thy God did** unto Pharaoh, and unto all Egypt;
-Deuteronomy 7:17,18

III. “Do Not Contend or Possess”

Esau’s Possession 2:4,5
2:9,19

Lot’s Possession

IV. “Joshua, the Son of Nun”

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.
-Deuteronomy 34:9

- The Lord commands Moses to encourage Joshua in his ministry. 1:38; 3:28
- Joshua’s ministry is to cause Israel to possess their inheritance. 1:38; 31:3,7
- Joshua is named Moses’ successor. 31:14
- Moses charges Joshua. 31:23
- Moses and Joshua side by side. 32:44

V. Giants

GIANTS

- Emims – Anakims – Zamzummims

The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. –
Deuteronomy 2:10,11

That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:
-Deuteronomy 2:20,21

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- Og King of Bashan - The Last of the Giants

For **only Og king of Bashan remained of the remnant of giants**; behold, his bedstead was a bedstead of **iron**; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all **Bashan, which was called the land of giants.**

-Deuteronomy 3:11,13

His bed was made of Iron and was 13.5 feet long and 6 feet wide!

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STUDY QUESTIONS
Section 5 - Deuteronomy

1. Explain the title of this book.
2. Write the key verse to this book and its reference.
3. Why was this book of 'reviews', 'remembrance', and 'repetition' even necessary?
4. What is repeatedly given as a motive for Israel's obedience?
5. Why would we say that Deuteronomy is the most integral part of the Pentateuch?
6. Moses admonishes in Deuteronomy to 'remember especially' something. What was it? Give reference.
7. What two pieces of geography were the Israelites not to contend for or try to possess?
8. Using the details given in the book of Deuteronomy, describe Joshua. Give all references to verses used.
9. What was Joshua's ministry essentially?
10. Present and explain the laws established concerning marriage in Deuteronomy. Give all references to texts used.

Pentateuch Workbook

First Five Books of the Bible

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Syllabus

What is the Pentateuch?

- The first five books of God's Holy Word which contain the record of the beginning and origin of all things and shadows of all subsequent Biblical revelation.
- One of the most diverse and powerful studies of the Bible.
- Essentially, the Pentateuch is the foundation of all spiritual truth and social principle!

What does this course involve?

- You will be reading the textbook and responding to the essays by answering questions.
- Each section will conclude with Study Questions that are answered 'open book' which prepares you for the test that follows. The test is not 'open book' but is taken by memory.
- You will be consecutively reading each of the five books of the Pentateuch at the same time producing a question and answer from each chapter.
- You will be studying on your own various topics relating to the Pentateuch; such as: *The Feasts of the Lord*, and *Murmurings in the Wilderness*.
- You will be memorizing Scripture.
- You will complete an open book Final Exam at the conclusion of this course that will test your understanding of the Pentateuch.

How is this Course Divided?

- This course is divided into five (5) main sections. Each section will conclude with: 1) a special assignment 2) study questions and 3) a test.
 1. Section 1: Genesis
 2. Section 2: Exodus
 3. Section 3: Leviticus
 4. Section 4: Numbers
 5. Section 5: Deuteronomy

All assignments in this course are either:

B. Open Book

Resources may be used to answer questions; such as, this textbook, the Bible, commentaries, and etc. *OR*,

C. Closed Book

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No resources are to be used. Closed book assignments are by memory only and are designed to test your memory as well as comprehension.

Lesson Plan

1) LESSON 1

- a. Class Orientation, Syllabus
- b. Choose Personality Report Subject. Due for LESSON 4.
- c. Study TEXTBOOK : "Introduction" & "Genesis, Session 1 of 4"
- d. Complete "Who's Who in the Book of Genesis" .
- e. Read Genesis Chapters 1-15 and compose a question and answer for each chapter.

2) LESSON 2

- a. Study TEXTBOOK: "Genesis, Session 2 of 4"
- b. Complete "Illustrations from Genesis".
- c. Read Genesis Chapters 16-30 and compose a question and answer for each chapter.

3) LESSON 3

- a. Study TEXTBOOK: "Genesis, Session 3 of 4"
- b. Read Genesis Chapters 31-50 and compose a question & answer for each chapter:
- c. Complete "Noah's Ark Questionnaire".
- d. SECTION 1: Introduction & Genesis Study Questions due.

4) LESSON 4

- a. Study TEXTBOOK: "Genesis, Session 4 of 4"
- b. Answer the following question in a 200-400 word essay: "How do we see the conflict between Isaac and Ishmael continuing today? (Refer to PAGE 23 of TEXTBOOK: V. Abraham C.)
- c. Read Exodus 1-15 and compose a question & answer for each chapter:
- d. SECTION 1: Introduction & Genesis Quiz due.
- e. Personality Report Due.

5) LESSON 5

- a. Study TEXTBOOK: "Exodus, Session 1 of 3".
- b. Read Exodus 16-30 and compose a question & answer for each chapter:

6) LESSON 6

- a. Study TEXTBOOK: "Exodus, Session 2 of 3"..
- b. Read Exodus 31-40 and compose a question & answer for each chapter.
- c. SECTION 2: Exodus Study Questions due.

7) LESSON 7

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- a. Study TEXTBOOK: "Exodus, Session 3 of 3".
- b. Read Leviticus 1-15 and compose a question & answer for each chapter.
- c. SECTION 2: Exodus Quiz due.
- d. Exodus Sermon assignment due.

8) LESSON 8

- a. Study TEXTBOOK: "Leviticus, Session 1 of 2".
- b. Complete Study Questions on the following two pages.
- c. Chose a text and prepare a sermon from out of Exodus Due.
- d. Read Leviticus 16-27 and compose a question & answer for each chapter:

9) LESSON 9

- a. Study TEXTBOOK: "Leviticus, Session 2 of 2"..
- b. Give Personality Report orally.
- c. Read Numbers 1-15 and compose a question & answer for each chapter.
- d. SECTION 3: Leviticus Study Questions due.
- e. Answer the following question in approximately 250 words.
(Count does not include required supportive Scriptures.): How can an unholy person approach a holy God?

10) LESSON 10

- a. Study TEXTBOOK: "Numbers, Session 1 of 2".
- b. Read Numbers 15-36 and compose a question & answer for each chapter.
- c. SECTION 3: Leviticus Quiz due.
- d. SECTION ASSIGNMENT: Holiness Hot Seat. This assignment is twofold:
 - i. Prepare 10 relevant questions on the topic of 'holiness.'
 - ii. Gather Scriptures and prepare solid biblical arguments in answer to these questions. Scriptures used are not limited to, but should include, the Pentateuch Due.

11) LESSON 11

- a. Study TEXTBOOK: "Numbers, Session 2 of 2".
- b. Read Deuteronomy 1-17 and compose a question & answer for each chapter.
- c. SECTION 4: Numbers Study Questions due.

12) LESSON 12

- a. Study TEXTBOOK: "Deuteronomy".
- b. Read Deuteronomy 17-34 and compose a question & answer for each chapter.
- c. SECTION 4: Numbers Quiz due.

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- d. SECTION 5: Deuteronomy Study Questions due.

FOLLOW UP

- a. SECTION 5: Deuteronomy Quiz due.
- b. Prepare for Exam

Who's Who In the Book of Genesis

1. _____ Jacob's favorite wife
2. _____ Sarah's handmaid
3. _____ Joseph's youngest son
4. _____ Ruler of Egypt
5. _____ Jacob's oldest son
6. _____ First person to die
7. _____ never died
8. _____ names means *of the ground; red earth*.
9. _____ Oldest man that ever lived, died before his father
10. _____ name means *rest; comfort; consolation*
11. _____ Jacob's youngest son
12. _____ Son of Noah, Father of Hebrews & Arabs
13. _____ Abraham's father
14. _____ The first Woman
15. _____ Abraham's nephew who lived in Sodom
16. _____ Abraham and Sarah's child of Promise
17. _____ The first murderer
18. _____ Abraham and Hagar's son
19. _____ Joseph's Oldest Son
20. _____ Son of Noah, Father of Egyptians & Ethiopians
21. _____ Priest of God to whom Abraham Paid tithes
22. _____ Captain of the Guard in Egypt, Bought Joseph
23. _____ Despised his birthright
24. _____ name means *supplanter* (to overthrow by tripping up; to replace by treachery)
25. _____ Isaac's Wife
26. _____ Jacob's Uncle, Brother of Rebecca

Abel
Abraham
Adam
Benjamin
Cain
Eliezer
Enoch
Ephraim
Esau
Eve
Hagar
Ham
Isaac
Ishmael
Jacob
Japheth
Joseph
Judah
Laizban
Leah
Lot
Manasseh
Melchizedek
Methuselah
Noah
Pharaoh
Potiphar
Rachel
Rebekah
Reuben
Sarah
Seth

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27. _____ Beautiful wife of Abraham
28. _____ Laban's Eldest Daughter, Jacob's wife
29. _____ Jacob's son through whom the
Redeemer would come
30. _____ Saved Israel from Famine
31. _____ Adam's son that replaced Abel
32. _____ The first Hebrew
33. _____ Abraham's servant who went for
Isaac's Bride
34. _____ Son of Noah, Father of the Greeks &
Romans

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ILLUSTRATIONS FROM GENESIS

GENESIS CONTAINS ILLUSTRATIONS OF MULTITUDES OF
CONCEPTS

INSTRUCTIONS: Fill in all the blanks.

| CONCEPT | ACCOUNT | REFEREN CE |
|------------------------|-----------------------------|---------------------|
| ANGER/JEALOUSY | CAIN KILLING ABEL | 11:1-15 |
| BRIDE OF CHRIST | ISAAC & REBEKAH | |
| CARNAL/OLD MAN | TERAH HAD TO DIE FIRST | 11:31,32; 12:1-3 |
| | JACOBS GIFT TO ESAU | 32:13-20 |
| FAITH | | |
| FRIENDSHIP | ABRAHAM IS THERE FOR LOT | 14:14-16 |
| GENEROSITY | EGYPT SHARES GRAIN | 41:56-57 |
| GOD'S SUPREMECY | | |
| GOD SPEAKS TO MAN | | |
| GLORY GIVEN TO GOD | JOSEPH BEFORE PHARAOH | 41:16 |
| HATE | JOSEPH'S BROTHERS HATE | |
| JUDGMENT | | |
| HONESTY | MONEY IN SACKS RETURNED | 43:19-22 |
| HOPE | JOSEPH'S HOPE OF FREEDOM | |
| HUMILITY | JACOB BOWING TO ESAU | 33:3 |
| KINDNESS | RACHEL HELPED ELIEZER | |
| | | |
| LYING/DECPTION | RACHEL HID LABAN'S IDOLS | 31:34-35 |
| MURDERING'S CONSEQ. | BLOOD FOR BLOOD | 4:6 |
| PATIENCE | JACOB WORKED 7 YEARS | 29:20 |
| POLYGAMY DANGERS | RACHEL & LEAH | 29:30 |
| SIN'S CONSEQUENCE | DESTRUCTION OF SODOM | |
| | NOAH SACRIFICED TO GOD | 8:20 |
| TITHING | JACOB GIVES TENTH OF | 28:20-22 |

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| | | |
|-----------------------|---------------------------|----------|
| | ALL | |
| UNBELIEF | SARAH LAUGHED | 18:10-13 |
| | NOAH'S ARK | 7:13-14 |
| WAYS, GOD'S VS. MAN'S | SARAH & HAGAR & ISHMAEL | |
| WALKING WITH GOD | ENOCH | 5:24 |
| FORGIVENESS | JOSEPH FORGIVES BROTHERS | |
| GRACE | | |
| | RACHEL WANTING CHILDREN | 30:1 |
| JOY | SARAH REJOICES OVER ISAAC | 21:6 |
| | | |
| RESTORATION | ISAAC REDUG THE WELLS | 26:18 |
| TEMPATION | | |
| VICTORY | ABRAHAM WINS BATTLE | 14:11-16 |
| WINE, DANGER OF | OPPORTUNITY FOR HAM'S SIN | 9:20-22 |
| WISDOM | | |

NOAH'SARK QUESTIONNAIRE

- 1) How long did it take to build the Ark?**
- 2) How old was Noah when the Flood began?**
- 3) What were the dimensions of the Ark with their feet equivalents?**
- 4) Make a couple comparisons with some things to the Ark to illustrate its size?**

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- 5) How many decks did the Ark have?**
- 6) Why did God instruct Noah to take seven of the clean animals?**
- 7) How long did it rain?**
- 8) Why was God so angry with man that He would cause such a flood?**
- 9) How long was Noah and his family with the animals in the ark?**
- 10) Write God's Promise signified by the rainbow and a New Testament verse that speaks of God's next method of cataclysmic judgment.**

The Murmurings

Much of what is recorded in Numbers is preserved
for us not for the purpose of imitation but of warning!

(Numbers 14:22 - "ten times" literary form to express many times,
over and over)

1. 11:3

2. 11:4-10,33

3. 12:1-16

4. 14:1-45

5. 16:1-40

6. 16:41-50

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7. 20:1-29

8. 21:4-9

Deuteronomy “REMEMBER” Summary

- “**Remember**” one of the key words of this book occurs 18 times.¹

5:15 _____

7:18 _____

8:2 _____

8:18 _____

9:7 _____

9:27 _____

15:15 _____

16:3 _____

16:12 _____

24:9 _____

24:18 _____

24:22 _____

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25:17

32:7

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Quizzes & Final Exam

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QUIZ

Section 1 - Genesis

1. What does 'Pentateuch' & 'Torah' mean?
2. What is the outstanding and predominant theme of all Scripture?

3. Give the description for each of the following books:

GENESIS—

EXODUS—

LEVITICUS—

NUMBERS—

DEUTERONOMY—

4. Give a heading to each of the following chapters considering the major happening in each:

1

3

6

19

49

5. What are the key verses of Genesis?

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QUIZ

Section 2 - Exodus

1. What does Exodus mean?_
2. What is the Hebrew title for this book and what does it mean?_
3. What is the underlying theme/purpose of Exodus?_
- 4-7. Complete the Following Outline of Exodus:_

| | | |
|------|-------------------------------|-------------|
| I. | ...in Egypt | (1:1-13:16) |
| II. | ...Toward & Arriving at Sinai | |
| | (13:17-19:25) | |
| III. | ... His People | (20-24) |
| IV. | Building God's... | (25-40) |

8. The book of Exodus comprises a period of about how many years?_
9. What is the name of people History tells us invaded Egypt about the time of Joseph's death AND which direction did they come from?
10. Were the Jews the only race escaping Israel? (explain answer)_

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QUIZ

Section 3 - Leviticus

1. Write Leviticus 20:7-8. VERBATIM.
2. Were the Levites the first priests? Give Scripture._
3. Explain the title given to this book._
4. What are the two key thoughts of Leviticus?_
- 5-11. List the five offerings described in Chapters 1 thru 7._
- 12-18. From Chapter 23, list the 7 feasts._
19. In your own words using up to three sentences: What is true Bible holiness?_

Section 4 – Numbers

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9. Explain briefly the provision of the 'Cities of Refuge.'
10. **In your own words**, Write about one of the wilderness 'murmurings' in 3-10 sentences.
11. What is the main theme of each of the following chapters?
Chapter 10—
Chapter 19—
Chapter 21—

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QUIZ
Section 5 - Deuteronomy

1. Explain the title of this book.
2. Write the key verse to this book and its reference.
3. Why was this book of 'reviews', 'remembrance', and 'repetition' even necessary?
4. What is repeatedly given has a motive for Israel's obedience?
5. Moses admonishes in Deuteronomy to 'remember especially' something. What was it? Give reference.
6. Using the details given in the book of Deuteronomy, describe Joshua..
7. What was Joshua's ministry essentially?

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FINAL EXAM

1. What is the outstanding and predominant theme of all Scripture?
2. What does "Pentateuch" mean?
3. What is the Pentateuch known as to the Jews and what does it mean?
4. Who wrote the Pentateuch?
5. COMPLETE THE FOLLOWING:
In the Pentateuch, we have a true and logical introduction _____
_____ _____; and in type an
_____ of Divine revelation.
- I. GENESIS
"The Book of Beginnings"
6. What does "Genesis" mean?
7. What two books of the Bible were probably written first?
8. Where can we find the covenant made to Abraham that is central to all Scripture?
9. How many years was Israel in Egypt before their great deliverance?
10. Give an example reference of an Old Testament prophecy with its New Testament fulfillment reference:
11. List the sons of Jacob grouped according to their mothers:
12. Briefly describe one of Joseph's dreams

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II. EXODUS

“The Book of Redemption”

13. What is the book of Exodus essentially about? (2 to 3 sentences)
14. What is the Hebrew title of this book and what does it mean?
15. On what mount did Moses receive the Ten Commandments?
16. Give the reference to where we find the first record of the Ten Commandments?
17. List one of the ten plagues and what false god it was directed against and a description of that false god.

III. LEVITICUS

“The Book of Worship and Communion”

18. Where does the name “Leviticus” come from?
19. In what chapter do we read about the Day of Atonement?
20. How many Chapters are in each book of the Pentateuch?
GENESIS _____ EXODUS _____ LEVITICUS _____
NUMBERS _____ DEUTERONOMY _____
21. What is a keyword to the book of Leviticus?

IV. NUMBERS

“The Book of Pilgrimage”

22. Numbers is a record of what?

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23. How old would you have to be to be considered a “man of war?”
24. Which tribe had the smallest number of ‘men of war?’
25. (DOUBLE POINTS VALUE) Sketch the order of encampment of the tribes during their wilderness journeys:



V. DEUTERONOMY

“The Book of Instruction and Remembrance”

26. How many new laws are contained in the book of Deuteronomy?
27. What is one of the key words of this book?
28. Why is the repetition of this book necessary?
29. What was Joshua’s ministry? Give Scripture upon which you have founded your answer)

BONUS (WORTH 5 POINTS)

Is God’s heart fulfilled in punishing and bringing judgment or when is His heart truly fulfilled?

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ENDNOTES

- ¹ Authenticity: *whether they exist genuine and entire as they came from the hands of their author.*
- ² *American Tract Society Dictionary, "Genesis."* Matt. 8:4 -Lev. 14:3-4; Matt. 19:7 - Deut. 24:1; John 1:45-Gen. 3:15; 49:10 & etc.; Mark 12:26 - Ex. 3:2-6; and many more.
- ³ See *Matthew Henry's Commentary on the Whole Bible*, "Introduction to Deuteronomy Chapter 34."
- ⁴ *Epitome* -definition: a typical or ideal example; brief or miniature form
- ⁵ The ***Enuma Elish*** is a Babylonian creation epic. Although it exists only in later copies, it was probably composed at Babylon in the Kassite period to celebrate Babylon's victory (c.1450 BC) over the Sealand. Many of the mythological motifs in the story were borrowed from earlier Canaanite myths about Baal. The text consists of seven tablets. It tells how Marduk, the god of Babylon, was chosen king of the gods to defeat Tiamat, the personified sea representing chaotic evil. *Copyright (c) 1997 Grolier Interactive Inc*
- ⁶ Enuma Elish references designate tablet number and line.
- ⁷ Gish, Duane T., *Evolution: The fossils STILL say NO!*, Chapter II, pages 25-43, California: 1995.
- ⁸ www.icr.org, www.nwcreation.net/debates.html, & www.equip.org are just a few suggestions.
- ⁹ *The Harper Collins Bible Dictionary, Revised Edition* (NY: Harper Collins, 1996), & many more sources.
- ¹⁰ SEE ALSO: *Albert Barnes' NT Commentary* and *Robertson's NT Word Pictures*
- ¹¹ SEE: *The Student Bible Dictionary, Barbour Publishing*
- ¹² SEE: Chick Publication's tract *Why is Mary Crying?*
- ¹³ Adapted from Thompson Chain Reference Bible.
- ¹⁴ Exodus 12:37
- ¹⁵ Easton's Bible Dictionary, "Levite"
- ¹⁶ American Tract Society Dictionary, "Leviticus"
- ¹⁷ Adapted from Matthew Henry's Commentary on the Whole Bible, "*Leviticus Chapter 8.*"
- ¹⁸ from Dr. Herbert Lockyer's, *All the Books and Chapters of the Bible*
- ¹⁹ from Dr. Herbert Lockyer's, *All the Books and Chapters of the Bible*
- ²⁰ from Dr. Herbert Lockyer's, *All the Books and Chapters of the Bible*